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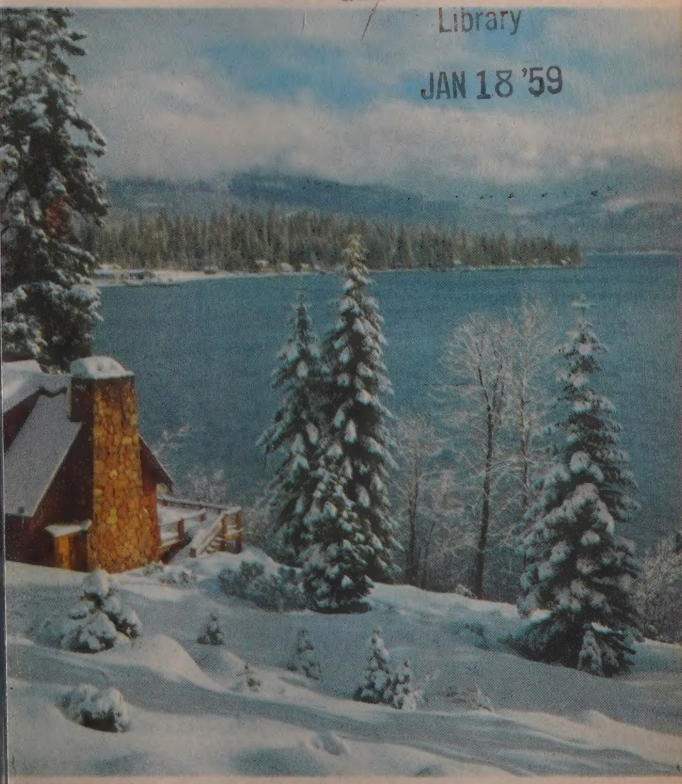

"I Am the Light"

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Monthly Thoughts

BY CHARLES FILLMORE

To be Used from February 1 to February 28

Illumination: "Love never faileth." Love frees my mind and lights my way.

Prosperity: God's love, radiating through me, attracts to me my own supply and success. Love prospers me.

Healing: God's love in me is a neverfailing source of peace and health. I am harmonized and healed.

UNITY

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The Sevenfold Cleansing

from the writings of

CHARLES FILLMORE

Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

THE 5th chapter of II Kings relates the healing of Naaman by Elisha. Naaman was the captain of the hosts of Syria, but he was a leper. The Syrians had brought away captive out of the land of Israel a little maiden, who waited on Naaman's wife. She said to her mistress, "Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy."

The incident was told to the King of Syria and he sent a letter, with presents of silver, gold, and raiment, to the King of Israel, requesting that he heal his general, Naaman. When the King of Israel read the letter he rent his clothes and said, "Am I God, to kill and to make alive, that this man doth

send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me."

When Elisha heard of it he sent word, "Let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariots and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth and went away and said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage.

And his servants came near and spoke to him and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"

Then he went down and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like the flesh of a little child, and he was clean.

This demonstration of spiritual healing doubtless took place just as related, and again and again it has been a source of encouragement to those who have believed in the healing power of God. But

to all who read scripture in the spirit this narrative is rich in clues to a method of healing for all men who can discern and use the law set in action by Elisha.

Elisha is often referred to by the Bible commentators as a forerunner of Jesus. His marvelous works are easily recognized as proceeding from the same Spirit that inspired Jesus, and his gentleness and simplicity are paralleled only by those of the great Master.

It is not difficult to see in Elisha an incarnation of the Christ, and he was in a certain degree Christ manifest. Jesus was a fuller manifestation of the same Christ.

If we admit that Elisha is a type of Christ—that is, of the Jehovah or supreme I AM of man—we should admit with equal readiness that the other characters in the narrative are types of various powers or traits common to all men.

Starting with a certain understanding of man in the three departments of his being, spirit, soul, and body, we discern Naaman to represent the will, Syria the intellect, the king of Israel the ruling power in the domain of intellectual thought. The "little maiden" is representative of a rudimentary intuition that has been captured by the intellect and is being made to serve its ends. The river Jordan is the life current flowing into man's subconscious nature from the one great life. This "river of life" is the source of the natural healing impulse that constantly reconstructs and restores the organism.

The will through its conquests in the sense world has gained the applause of men and is called "great,"

"honorable," "mighty." This exaltation of will stimulates the personal ego until it ignores any power higher than itself. This supreme egotism stops the flow of spiritual life in the organism and body atrophy sets in. Pride and ambition cut the invisible channels that connect soul and body with the great river of life. The blood then loses its elixir and the flesh its glow of health; decay of skin and extremities follows and the man becomes a leper.

The only remedy for the starved body is the relinquishment by the will of its haughty assumption of dominion. No new life can flow in until the will unclamps its affirmations of supremacy. All men and women belong to the Naaman family, and no one is wholly exempt from the limitations of personal will until he has said with Jesus Christ meekness, "Not my will, but thine, be done."

Intuition (the little feminine Israelite) points the way to the representative of Jehovah who dwells in Samaria. Personal will loves to make display of worldly possessions and goes to the simple, unpretentious Elisha with a great retinue of servants, horses, chariots, besides presents of silver, gold, and rich raiment. He expects the prophet to call upon his God, wave his hands over the place, and make a great display in the healing. But the gentle prophet tells him in his simple way to bathe in the Jordan seven times. Naaman is wroth at being told to do so slight a thing when he had come so far at such a great outlay. He had expected the prophet to recognize his exalted position and give him special attention. To do such a puerile thing as to

bathe in an insignificant stream like the Jordan filled him with indignation.

Teachers of Truth are constantly having to meet this egotism of the personal will in their students. The intellectual method of gaining knowledge is so ponderous: so many books have to be studied and so many things memorized that the simple methods of Truth are considered childish. In modern medical practice a paralytic might be dosed, serumed, X-rayed, and what not. Jesus healed such a case by simply saying, "Son, be of good cheer; thy sins are forgiven."

Jesus said He accomplished this through the faith of those who brought the sick to Him. There must be faith action before the forces that restore the life to the organism can be set in operation. The laborious methods of the medical profession are all for the purpose of stimulating the healing forces of nature. Nature is the servant of mind, and when lawful thoughts are enthroned in consciousness, nature restores the natural harmony existing between spirit, soul, and body. When the use of right thoughts and words is understood, nature's work is so easily accomplished that the intellectual man is nonplused and shakes his head with incredulity; or he goes away like Naaman, wroth at the seemingly crude and unheard-of prescription. However, Naaman's servants prevailed upon him to give Elisha's remedy a trial, and when he had bathed in the Jordan seven times, "his flesh came again like unto the flesh of a little child, and he was clean."

The first step in all spiritual healing is faith, and the next is receptivity. Where the pride and fullness

of intellect is dominant there is little opportunity for the subconscious stream of life to do its cleansing work. The proud Naaman must first be humbled before he can be healed, and the proud flesh be taken out of his heart before the proud flesh can be cured in his body.

Elisha apparently took no part in the healing, simply directing Naaman to bathe in the Jordan seven times. But there was a deep undercurrent of Spirit power at work in Elisha. He represented the higher self of the Naaman consciousness, which had been quickened. Jesus referred to this incident in Luke 4:27: "There were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

Elisha told Naaman to bathe in the Jordan seven times. Seven is a cardinal numeral and in ancient times was regarded as having mystical significance, that is, as symbolizing perfection, besides being loosely used for any indefinite considerable number, much as twenty or a hundred is used now. Peter used it in this sense when he said, "How oft shall my brother sin against me, and I forgive him? until seven times?" Jesus replied, "Until seventy times seven."

Seven is so universally used as a mystical number that there must be some reason for this in the fundamental arrangement of the natural world. In Solomon's Temple was the seven-branched candlestick. We know that this Temple represented the body of man and that the seven lights were symbols of seven centers in the organism, through which intelligence is expressed. Everybody knows five of

these centers: sight, hearing, taste, smell, touch. There are two in addition to these, which we may call intuition, and telepathy. The solar plexus is the organism of intuition and the brain the organ of telepathy.

All these centers of light have been dimmed by sin. Hence, sin has also been given a sevenfold classification; namely, pride, anger, lust, covetousness, envy, gluttony, sloth. The great purifying river of life must wash away these sins and their leprosy in the body. To bring this to pass man must deny in sevenfold measure the darkness of error that obscures the inner light and life. These seven washings are to be repeated until the whole body is clean, with the purity of Spirit.

The eye represents the discerning capacity of the mind.

My eyes are no longer darkened by thoughts of deception, concealment, or lust. The cleansing life and light of Spirit makes pure and clean these eyes, and through all-seeing Mind I have spiritual vision.

The ear represents the receptive capacity of the mind.

My ears are no longer stopped by the sensitiveness and willfullness of the little self. I am no longer bound by personality. I now bathe in the great ocean of life and I am free in boundless Spirit. I hear the voice of Truth only and rejoice.

The nose represents the initiative capacity of the mind.

The cleansing life of Spirit frees my mind of all

thoughts of fear, timidity, and incapacity. I am bold, free, courageous Spirit and I can do all things through Christ.

The tongue represents the judging capacity of the mind.

Sense appetite no longer clogs the clear discernment of my spiritual judgment. The cleansing life of Spirit quickens and cleanses my taste, and I eat and drink only what my body requires under divine law.

Feeling represents the loving capacity of the mind.

I am no longer in bondage to the thought that sensation is in matter. The cleansing life of Spirit dissolves all fleshly lust for sense pleasure. I am Spirit and I desire the clean, pure currents of life to flow through every part of my body, so that all may be made clean.

Intuition is the natural knowing capacity of the mind.

The cleansing life of Spirit purifies my heart, and I trust the "still small voice" within my soul.

Telepathy is thought interchange.

The cleansing life of Spirit clears my mind of ignorance and materiality, and I see the activity of ideas and understand their import independently of human language. As God gave Daniel "knowledge and skill in all learning and wisdom: and . . . understanding in all visions and dreams," so He gives all His children the original ideas of His great mind to use as they will.

NEW PRICES FOR UNITY LITERATURE

Unity School's greatest desire is to render helpful, loving spiritual service to all who will accept it. Money has always been a secondary consideration. For these reasons we have supplied our literature for many years at a price that is less than it costs us to produce the literature and send it out. Some of our periodicals actually cost us more than twice the price we get for them.

In view of constantly rising costs, and now the latest increase in postal rates, Unity School finds it necessary to change the price of the Unity periodicals and books to $2. This will enable us to use the offerings that we receive to carry on the prayer ministry of Silent Unity, to provide free Unity literature, to carry on Unity's Braille work with the blind, to broadcast the Unity radio and television programs, and to support other service works of Unity.

We feel that friends should explain things to one another to avoid misunderstandings. We are telling you these things so that you will know why Unity School, after sincere prayer, is led to change the price of the $1 magazines and books to $2, effective February 1.

Your friendship means much to us, and we count on your love and understanding even more heavily now, as Unity makes this adjustment to changing times.

Faithfully yours,

Lowell Fillmore

There Is No Loss

HOWARD DALE HIXSON

ALL OF US progress or move forward in our unfoldment. This is a law that operates in our lives at all times. We do not always see our forward movement, and often refuse to accept the situation at hand that helps us to progress. At a later date, with greater understanding and perspective, we can look back on the experience that we thought was so limiting at the time and see it as something that was trying to lead us to a greater blessing. Our lower self often desires to hold on to an old condition or to enjoy the sensation of miserableness. Let us not judge the immediate appearance. We should realize the unfoldment of a pattern that is working for our continual good.

A man sets up a chart that marks off his sales for a week, a month, or a year; he makes another chart for his profit and loss, the upward and downward swing in business. But such charts are temporary ones and do not take into consideration the greater pattern in nature, which is permanently progressive. Such charts are not after the true pattern. They do not consider the evolution in nature or the unfoldment of man.

The chart for man shows that he is always spiraling upward. No matter where he is at the moment and no matter what the appearances are now, he is nevertheless, on something like a highway that goes up and around a mountain. Today he is a mile higher

and farther along the road than he was yesterday, regardless of weather conditions and the difficulty of the climb today.

A person may be putting more obstacles in his path today, and his view may not apparently be as pretty as when he was in greater ignorance and was just beginning. But these obstacles are temporary things that will help him to discover his greater strength. He must hold fast to the divine purpose for him.

Man's lower self may seek to point out to him that he is apparently worse off than he was, but this is only if he places his values on changing appearances. It is like saying, "Look, you have worn out your clothing in the climb." He can answer, "The climb is the objective and my profit; clothing can be purchased any time, and its condition is not the mark of my progress."

A person's faith should tell him that his unfoldment is a very dear thing to the Father, who is not interested in the temporary satisfaction of the person's lower desires or appetites. The Father is interested in a person's permanent gains. God most certainly does not want man to suffer in any way in his progress. It is man that puts himself into a condition of misery when he does not accept the greater opportunity that is held out to him.

We all see the element of progress in time. Although there is a time for everything, man often wants to turn back the clock or to hold it still. Time progresses, and we can never have the same second again under the very same conditions. When time moves on, we move on. The "good old days" are

gone forever. If they were re-created for us today, we would not like them. We would realize how much we have grown since we first thought that they were so wonderful.

A stage that some of us reached in the past will be up for those who are now below this point, but for us who are higher than this point it is down. Even though we attempt to simulate the outer conditions of the past, these conditions cannot be the same. We are now on a different plane in our spiral upward travel.

This can apply even to such simple things as our taste. The cookies that some of us eat today may not seem quite as good as the ones we ate as children; yet, to a child who eats the cookies of today, they may be delicious.

In the progress of a man when he arrives at the Adam and Eve stage, he becomes responsible for the choices that he makes. He sets up his own working of the law of cause and effect. If his choice fits the divine time plan for him, he is working in glorious order and harmony, and takes his unfoldment steps in a happy attitude. Many times we meet persons who, either consciously or unconsciously, seek to escape from this forward plan because they do not want to accept the responsibility that goes with further growth. This attempt to escape in some fashion and to work against the natural push forward into greater gain makes them unhappy.

Recently a young man said that he was constantly falling in love with various young women, but he soon became greatly disappointed when his expectations were shattered. Further questioning re-

vealed that he sought romance as a means of escape back to his childhood. He expected each young woman to be a mother to him and to become responsible for his well-being. In this way he was seeking to evade his challenge for growth; he was turning from the responsibility that he needed to help him to become a better man.

There may be change in our outer conditions, but loss or gain is based on our mental attitude or on how we react to the passing of an old situation. Our ability to free ourselves from an old situation after we have realized its profit determines the rate of our forward movement into new profit.

Many of us do not realize the various ways to profit. If we put some money out for interest as an investment, this interest is our profit. If we finish college and receive a diploma, this diploma is a symbol of our effort. It not only represents the profit we have made, it symbolizes the foundation that is the preparation for future profit. If we help another person and see him advance, the enjoyment for us in his gain is our profit. But suppose that we do not have this satisfaction. We may be tempted to say that the effort to help him was wasted, and ended in loss. How limited we are to pass such incorrect judgment! The failure to gain satisfaction has nothing to do with the ultimate working out of a matter. It may take years for an individual to realize great gain from the seed of our help.

Many an author has written a line that has greatly influenced the life of someone in the future. A painter may be quite poor in his lifetime, but his profit may extend over a long period of time and in-

fluence thousands of persons. History is filled with examples where apparent loss was a steppingstone to greater things.

Many of us call a thing a loss when the present outer results do not meet with our expectation. Yet in Truth there is no loss, for the seeming loss can be a part of the foundation for greater gain, and can become part of our experience from which we can begin to profit eternally. Apparent loss, then, leads to eternal gain.

The Gift

Mae Litz Rice

Beside the road I passed a tree.
A sweet perfume infolded me,
Bringing dreams of other years,
Bright with sunshine, damp with tears,
And holding all the hope of youth:
That good is good, that truth is truth.
A child no more, I passed the way
Where dreaming childhood used to play,
And gazed with wonder that my tree
No longer looked so large to me.
And yet, my world, then round and small,
Now seemed to have no end at all,
But stretched far past the endless sky,
Beyond the island known as I;
Then touching immortality,
Brought truth and goodness back to me.

The Good Neighbor

HELEN V. SMITH

NEVER BEFORE have the followers of Jesus been put to more severe test, not only nationally but also individually, than at the present time.

In a time when distorted moral standards, social unrest, and political tensions are frequently mentioned in the headlines of newspapers, on radio programs, on television programs, and in many group gatherings, it is not easy to keep a Christian balance. Yet the very pattern of our day makes it imperative that we plant our feet firmly in the Truth.

The peoples of the world are looking to us for a practical interpretation of faith. We must convince them that our religion is not mere ideology, but a way of life that can bring about world brotherhood and, through brotherhood, universal and lasting peace. We must show them how the Gospel can be a compelling force among us in these times.

We are realizing more and more that if we would inculcate the precepts of Christianity on the turbulent current of our times we ourselves must put the teachings of Jesus into practice. If this generation is to know the power of the Christ, which can transform the lives of individuals and can change nations, it must see this power in operation not only in groups but in individuals.

Jesus' parable of the Good Samaritan is just as much for us today as it was for the Jews nineteen

centuries ago. Much emphasis has been placed on humanitarian organizations. The various agencies of public welfare have worked today to demonstrate the compassion of Jesus in their meeting of natural needs, but are all of us good neighbors? Are we, as individuals, alert to the needs, physical, social, or spiritual, that often confront us?

Jesus often relieved a person's physical or mental suffering as a means of curing his sick mind. And we in our everyday experiences have opportunities to emulate the Master as we manifest Christian neighborliness that may open the way to minister to spiritual needs.

Jesus always had compassion for people. He "went about doing good." He was never too busy or too weary to comfort His troubled neighbor, to lend a helping hand in time of need, to be a friend to the discouraged and the lonely, and to be a light to those who needed guidance. The Gospels are filled with incidents of Jesus' understanding, His sympathy, and His healings. Even as He condemned sin, He probed beneath human frailty to discover the spark of God in a person. When He detected a paralytic who was spiritually sick, He opened the gates of forgiveness to him so that he could be released to manifest his Christ self. Jesus realized the spiritual blindness of His day and opened the eyes of persons so that they could see salvation. Have we, in our tendency to shift the burden of responsibility to some philanthropic or religious organization, ceased to help other people in a personal way?

Jesus stressed the requirements of discipleship. The effectiveness of any group effort is determined

by its individual members. The expanding influence of the Twelve grew out of the burning passion that was in each of them to make Truth known in their day.

The individual is the raw material that is used to promote world brotherhood. True, brotherhood is a social concept. The individual will gravitate toward some kind of social pattern. But what is our personal responsibility in making this pattern conform to the kingdom potential that Jesus set forth?

In our national life racial hatreds, social antagonisms, and religious prejudices exist. There are deep-seated antipathies, which are a far cry from the way of life that Jesus taught. To what extent are we as individuals responsible for these unchristian attitudes? If peace is to rule among the nations of the earth, we must recognize the elements that make for peace, and incorporate them into our lives.

If we are to convince unbelievers that they need Christianity, they must feel in their contacts with us the impact of our Christian convictions and our Christian attitudes. If we expect them to take us seriously when we talk about the brotherhood of all men, they must see our practice of brotherhood in the treatment of our neighbors.

If Christianity is to continue to have a stronghold, it must be imbedded in the very soil of national life. How important will our faith be to the next generation if many of our people today are not identified, even nominally, with any formal religious body? Are we who are parents teaching our children a religion that they can take with them through the formative years of adolescence? Are we disciplining

them enough so that they can cope with the laxity in moral standards that is a characteristic of today? These are basic responsibilities of the home, as well as of the Church.

The Church is the greatest force for good in the world today. But what about the thousands who are not in the Church? Do we sense the effect of present religious illiteracy in our neighborhoods on the youth of tomorrow? Have we become indifferent to the many persons who are spiritually sick? Are we content to leave our neighbor's spiritual health to a possible "back to God" movement, or to the church in which we ourselves may or may not be active?

The words of Jesus, "Man shall not live by bread alone," embody an eternal truth. Sound spiritual health is as essential to our well-being as individuals and as a nation as the elements that promote natural growth. The person who is spiritually undernourished becomes stunted in other ways. He cannot be a perfect person until he feels the healing touch of the Master. Are we sufficiently alert to the symptoms of spiritual disintegration in today's society that we as individuals feel a responsibility to help others in any way that we can?

The Church itself may need to get a new vision of its significance in the changing world. The Church of today is no longer merely a place for worship and instruction. It is a powerhouse with an ever-expanding field of potential ministry. We must see the social aspect of the Church's ministry, as well as its spiritual objective. If persons in the various communities where there are church members do not feel the evidence of Jesus' good neighbor policy, we may lose

our chance to acquaint them with Truth. The example we set as representatives of the church of Christ may be the determining factor in the evaluation that our neighbors place on the Church and the religion that it professes.

Jesus preached to the multitudes, but He also spent much time in ministering to individuals. Have we lost our incentive for personal evangelism? How deeply do we believe in God's power to transform a life, to give each life new direction and new stature? Do we feel the urge to share our knowledge of Christ and what He has done for us with the man or woman who works at the same bench with us in the shop, who belongs to our club, or who shares a seat with us in a crowded bus? Or are we complacent and feel that this is only the business of church leaders? Have we lost sight of the fact that we are the Church and that we are to go out as witnesses for the Truth into the common walks of everyday life?

We stand where the apostles stood after Pentecost—on the threshold of a new era. We too have a great commission as we face our changing world with its confusion, its sense of futility, its insecurity, and its divisions. The Master's vision of a transformed world, which is brought about by transformed lives, must also be our vision.

Behold I send my messenger before thy face,
Who shall prepare thy way before thee.—JESUS

Out of Darkness

RUTH BARRICK GOLDEN

THE STORY IS TOLD of the sun going to look for darkness, but being forever unable to find it, for at the approach of the sun, darkness always vanished.

Darkness is the absence of light; and light, physical, mental, or spiritual light, always dispels darkness. Darkness, like all other negative forces, is unreal, a miasma of the imagination. But it can seem real to a person who is surrounded by it, surrounded by the absence of light.

A little child, alone at night in a darkened room, awakes and cries out in fright. He imagines he sees a host of goblins peering in the windows and hiding under the bed. His mother comes and presses the light switch, flooding the room with light, and revealing the safe and familiar details of the surroundings. There is now no sign of a goblin. The light dispelled the darkness, and with it the fear and illusion of danger.

Most of us at one time or another have found ourselves surrounded by the darkness of doubt or confusion, of fear or weakness, of sorrow, illness, or debt. Like the child alone in his room, we cry out in fear and bewilderment. We forget that the thing that is causing our weakness and trembling is only the absence of light, the absence of Truth.

Now darkness is fear, but light is the Spirit of God that shines in us to reveal the Truth. Do we

find ourselves caught in this nightmare of darkness? No doubt most of us have experienced fear at some time in our lives, for fear lurks in the race thought and haunts the minds of men. Fear is a universal malady that spares none. It stalks the hut and palace alike, thriving on its own shadow. A darkened mind is a breeding place for all sorts of imaginations and fears: insecurity, illness, failure, and many others.

But God's omniscient light, the source of guidance, healing, and liberating power, is always at hand. Light is indeed faith. Metaphysically, light is intelligence, the Spirit of God illuminating us with Truth. No one other than ourselves can turn on this light in consciousness; no other person can press the switch for us. Each individual must do this for himself. Through faith, study of the Bible, and prayer, we turn on our own light. "Arise, shine; for thy light is come." We all have the keys: Prayer, study of the Bible, faith, and acceptance.

Perhaps you are surrounded by the darkness of indecision and doubt. Are you dissatisfied with your present surroundings, your work, or your station in life? Do you lie awake at night and try to plan ways to change the course of your affairs? Do you try to decide which way to turn or what to do? Perhaps the darkness of material consideration binds you. You are afraid to give up your material security, seeing only the insecurity that seems to lurk in a change, forgetting that all those who seek first the kingdom of God will have material things in abundance.

Stop fretting and struggling. Turn in perfect confidence to the light within, to the light of Spirit, which is always waiting to illumine the path ahead.

"Thy word is a lamp unto my feet," said the Psalmist, "and light unto my path." At the flick of the switch of absolute faith and trust, Spirit will flood your mind with the light of Truth. The darkness of fear, doubt, and indecision will vanish. Step by step the way will be revealed, and as you go forward the pathway ahead will be shown to you. For Christ is your inspiration and guide, the strength of your life, the quickening, inspiring, and radiant light within.

"When I sit in darkness, the LORD *shall be* a light unto me." When your mind is filled with the Christ presence, your whole being is automatically filled with light and certainty; therefore, fears, doubts, and indecision disappear.

It may be that the darkness of suffering or sorrow surrounds us. Perhaps a seemingly incurable physical condition or the loss of a loved one has enveloped us in a fog of anxiety and has lowered a curtain of darkness over our consciousness. Let us remember that God is Spirit. Light is at the heart of every condition and at the touch of the key light springs forth to reveal much Truth.

A few years ago a dear friend of mine, a brilliant and capable woman, was on the verge of nervous prostration. Her only son had been lost on a battlefield in Europe. Her husband was critically ill, but he was trying to be cheerful to encourage his wife. Their financial setup was very discouraging.

"It seemed as if there was not a ray of light," my friend says. "Our tiny income scarcely supplied food and utilities. The doctor said that my husband could last only a few weeks, and could be cared for

just as well at home as in a hospital. I could not afford to employ nurses at home, and I was hardly able to care for myself. Oh, I was surrounded by darkness!

"But then a ray of light appeared. I remembered the power of prayer. I had begun a halfhearted study of Truth during my illness, and on this morning I was sitting at the kitchen table trying to pray for strength as I drank a cup of tea. A Unity periodical was lying on the table, and as I picked it up, this affirmation stood out:

" *'Christ, the radiant light within me, quickens, inspires, and directs me.'*

"It was as if a powerful light had indeed been turned on deep within my consciousness, uplifting and comforting me. As I read those precious words over and over, a sense of power and peace suffused my mind and body. A radiant light, the Christ light within, seemed to inspire and illumine my entire being. I felt strengthened and healed, and I knew that all was well with my husband.

" *'God is with you, dear; God is with you.'* I kept repeating for my loved one in the next room. Then I said: *'God's love and light are all around you. You are at ease.'* His moans quieted from that moment, and he slept.

"I was strangely relieved of my tension and fear. I knew that God's radiant power was indeed there with both of us. From that hour my husband's suffering seemed to leave him, until he passed on quietly into another realm of life.

"Everyone expected me to 'go to pieces,' since I had for months been unable to supply the needs at

home or to go out in public at all. But the inward light sustained me through my husband's passing and through the period of adjustment that followed. As I put my trust and all my problems in God's care, He guided me and made clear my way.

"I regained my strength and poise, started working as a substitute teacher in our local high school, and have continued my teaching to this day. I now lead a full and active life, with many absorbing interests in the community and in the church. I have a good income, am able to do something for others, and have the security of God's love and abundance now and for the future. God is my light."

God is indeed the light that lights every person. We have only to recognize this Truth and use it.

"For thou art my lamp, O Jehovah;
And Jehovah will lighten my darkness."

The electric light in our homes may sometimes fail. But the light of Spirit, which is ever-present, all-powerful, and all-knowing, never fails. "God is light, and in him is no darkness at all." We have only to arouse ourselves from this delusion of old race thoughts and fears and press the light switch in mind (faith) to experience the light that floods our consciousness.

Truly, "The people that walked in darkness have seen a great light." The divine light of God's wisdom is ever-present and ever-ready to reveal to us the sunlit way that His great plan has provided for us. Within is the light that is ready to spring forth to scatter fear, doubt, weakness, anxiety, or troubles that may surround us.

Like this friend whose experience I have men

tioned, when we turn to the light within we are born anew in the consciousness of Christ love, Christ illumination, and Christ power.

"Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?"

A person who has the light of God's word illuminating his heart and pathway has a source of wealth, power, and happiness that surpasses all material riches. In times of doubt, weakness, or indecision, God's word gives him guidance. "The opening of thy words giveth light, it giveth understanding." In his every trial or sorrow it gives him strength and peace. "Great peace have they that love thy law."

As we grow in spiritual understanding, prove God's promises, and sound the depths of God's Truth, we begin to understand how the "Word," the Logos, or the divine light illumines our pathway and how it guides into wisdom, bestows love, radiates power, blesses with healing, and gives life.

"Arise, shine; for thy light is come."

PRAYER FOR PROTECTION

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

The Greatest of These

JANET KEMPTON

IN I CORINTHIANS 13:13, we read, "But now abideth faith, hope, love, these three: and the greatest of these is love."

It is easy to love someone who is beautiful, loveable, and who has a pleasing personality. But do we easily love someone ugly to look upon or someone who behaves unpleasantly?

Jesus told us, "love thy neighbor as thyself"; not like thyself, but as though he were thyself. How many of us try to put ourselves in the place of the one whom we fail to love, or try to find out why he is as he is?

Some years ago I studied to be a teacher of home economics. Part of my student training was to hold two classes a week in cooking in the slum district of a large city; one class for girls, the other for boys.

Most of the children in my classes came from broken homes. They lived in squalid circumstances, without any training in social behavior, and were sometimes difficult to handle.

I found Jack particularly trying. I was told that he was incorrigible; that every effort to reach his better self had failed. He deliberately did things to annoy me.

Several times money was taken from my purse. I suspected Jack, and one day I had proof. I was undecided what to do. I wanted to make a good mark in this work, but I was at my wit's end. Then I

recalled something that Martin Tupper, an English poet, had said: "Love is the weapon which Omnipotence reserved to conquer rebel man when all the rest has failed." Those words gave me an idea.

After each class I appointed one child to help me clean up. Soon it was Jack's turn. I told him that I was going to take him into my confidence; that I had been missing money from my purse and I wanted him to act as policeman for me during class to see that my things were safe.

His reaction was sullen silence, but I saw a gleam in his eye. Would he take this opportunity to steal more, or would he take my bait and respond as I hoped?

During the weeks that followed, I found that nothing was missing from my purse, and I began to notice a change in Jack's manner. He would stay after class, even when it was not his turn, and do extra things to help me. He helped the other boys when they were having trouble following my instructions. My work became less trying, and I began to love it, and especially this wayward boy. He followed me with his eyes wherever I went, and seemed hungry to please.

Upon inquiring into his background, I learned that his mother had been arrested several times for shoplifting and was in prison, and that his stepfather was an alcoholic and sometimes mistreated Jack and his younger sister. Jack roamed the streets at night looking for some outlet for his feelings of hatred for his stepfather and society in general. I was probably the only person in his young life who made him feel that he could be trusted. He returned

this consideration in the only way he knew, by trying to do little things for me. He would get the supplies from the storeroom and set up my equipment before class.

After I was graduated I lost track of these children, but a few years ago I ran into the welfare worker with whom I had been associated as a student teacher. I asked her about Jack, and was happy to learn that he and his sister had succeeded in pulling away from their unwholesome environment. Jack was, of all things, a captain on the police force. I like to think that perhaps the small amount of love which I was able to give this boy had a hand in his success.

From the center of love God conceived the universe and all it contains. Therefore, each one of us, being an integral part of God, must have love within his own being. It follows that love is a requisite part of living. Every human being needs something or someone to love, something or someone who shows confidence in him.

"Love," said Martin Luther, "is an image of God, and not a lifeless image, but the living essence of the divine nature which beams full of all goodness."

Love is that quality in man which is the very foundation of life. Love engenders the mating of human beings, the protecting instinct of the parent toward its offspring, the cement that holds friendships together. It is that which ties a boy to his dog, and a little girl to her doll. Love is the beauty of a flower, the glory of a sunrise, the flush of the sunset, the purity of a little child, the inspiration of a

great symphony, a poem, art, music, literature. Love is the heroism for one's land, the builder of homes, that which turns a bit of common clay into a masterpiece of ceramic beauty—or a human being.

Love is like money. It must be used to bring benefit. It cannot be hoarded as the miser hoards his gold. Love is a magnet that draws into itself its likeness. If we find ourselves unloved, it may be because we have allowed love to become stifled within our hearts.

Love is like a light reaching into the dark places to lighten a burden, to ease an aching heart. The fulfillment of love within each of us is realized in the fostering of the happiness of someone else, for in finding that, we find God's love reflected within ourselves. When we express unselfish love toward another and feel its response, we experience a richness that is beyond the possession of material riches, and it becomes a milestone on the path of return to the Father's house.

Love can be likened to a tiny mountain spring that bubbles forth and trickles down the mountain side, gaining in strength as a rippling brook, widening into a tumbling stream, to become a river and to finally reach the great depth of the ocean, the heart of God's being, the source of all life on earth.

Mrs. B—— lived on a large estate and had a number of servants. She was a kindly person and tried to make her employees happy in their work. One of these was Will, a handyman, who brought in the garden produce, cut flowers, and made himself generally useful. However, he was so churlish and uncommunicative that the rest of the servants

left him alone. Whenever Mrs. B—— had occasion to speak to him, his manner was surly, but Will was a faithful worker and Mrs. B—— was determined to get to the bottom of his attitude.

Then one day she heard the screech of brakes in the driveway. Rushing out, she found Will with a little puppy in his arms. He was crying as though his heart would break. It seemed that a delivery boy in speeding out to the road had hit the puppy. She tried to console Will, but he kept on sobbing. Finally she told him to take the little fellow to the stables and try to ease its pain. Then a thought came to her. Everyone needs something to love, something or someone to respond to that need of love. Perhaps this was Will's problem.

As he walked off, she called after him, "Will, if he gets well, you may keep him for your own." She will never forget the look of gratitude that came into his eyes, and she became even more determined to break down the barrier that seemed to separate him from his fellow workers. Surely there must have been something that had built up this outer appearance to cause perhaps an escape mechanism of indifference and unfriendliness.

She remembered a little poem by Edwin Markham:

> "He drew a circle that shut me out—
> Heretic, rebel, a thing to flout.
> But love and I had the wit to win:
> We drew a circle that took him in."

One day as she was walking through the grounds, she saw Will at his work. Beside him was the little puppy, playing with the weeds that Will threw aside.

Will was chuckling, and his smile was broad.

"I see you nursed the little fellow back to health, Will," she said.

"Yes, Ma'am," he replied, proudly. "And he's a right smart little dog." The man's face was radiant.

"He seems to have brought a lot of sunshine into your life, Will. Why has he meant so much to you?"

Will poured forth his sad story. He was born and raised in a workhouse in England. While still a young boy, he went to live with a family in Canada, where he was given a man's job, no love, and much abuse. He ran away, crossed into the United States, and was kicked from place to place. The struggle to keep body and soul together made him bitter and afraid to trust anyone, and he felt that the only thing to do was to keep away from people as much as he could.

Mrs. B—— listened in silence until he had finished and then said, "Will, that is all over now. You are with friends who want to help you. Try to meet them halfway."

Will began to open up. There is nothing in the world that can beautify a person who feels unlovely better than to know that somewhere there exists another who reaches out to him with a smile of appreciation, a word of encouragement, a touch of friendliness. Will eventually married one of Mrs. B——'s maids, and they now have a lovely little girl.

An unloved person is like a plant withering in a drought. It seeks in vain to find nourishment from the dry ground. It gradually dries up and droops, its leaves curl and the plant dies unless rain comes. But if rain does come, the plant lifts its head, its

strength is renewed, it again blossoms to bring joy into the hearts of passers-by.

Like rain is to the plant, love is to a person. Love can lift an unloved person from the very depths of despair and loneliness.

"A life without love in it is like a heap of ashes upon a deserted hearth—with the fire dead, the laughter stilled, and the light extinguished. It is like a winter landscape—with the sun hidden, the flowers frozen, and the wind whispering through the withered leaves. God knows we need all the unselfish love that can come to us."

Teach us, O Lord, to seek the inner man, to offer him the love he needs by reaching out to him with acts that seem to say, "Give me your hand and walk the path with me."

Like Sunshine

Dawn Flanery Parker

It takes so little time
To help a friend along.
A kindly word or deed,
Or else a happy song,
Will lift a heavy burden,
Etch smiles upon a face;
For cheerful words, like sunshine,
Will brighten anyplace.

The Beatitudes

NENA L. HART

THE BEATITUDES are very important in the Bible's wonderful message, and they are introduced to us with this simple phrase, "And he opened his mouth and taught them, saying,——"

Many of us read the Beatitudes and think that they constitute a supernal teaching which men will be able to follow some day when conditions are more generally ideal. But Jesus did not give these rules as an idealistic pattern for the future. He gave them as very practical rules for today. Jesus was a realist. He knew, taught, and lived the only reality there is—the Truth and the goodness of God. He desired His followers to do likewise.

There are many good outer rules we can follow, but in the Beatitudes Jesus dealt with the heart of things. He evaluates spiritual qualities that to many may seem impractical and visionary, but which understanding faith reveals to be sure and unmistakable ways into the kingdom. In the Beatitudes Jesus does not command. He does not say, "Do this, do that." Sure of God and sure of what He taught, Jesus gives the result or the reward first, "Blessed are ——" Then He goes on to enumerate the results that are to be received.

The Beatitudes are confident statements of spiritual facts. In a few well-chosen simple words Jesus beautifully illustrates the basic law of rule and result, precept and practice.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Jesus is not telling us that we should not be strong, vital, alert, intelligent, attractive, and able. What He means is, "Blessed are the poor in pride, for theirs is the kingdom of heaven." George M. Lamsa, noted Aramaic Bible authority, translates this verse much in this way. Blessed are they who in spiritual seeking are willing to lay aside self-thought and vainglory. Blessed are they who can let go of pride of family, position, and intellectual capacity and who can be unconcerned about worldly honor or distinction. Pride denies the larger freedom that is found in unpretentiousness and simplicity, the larger freedom so necessary for growth and expansion. Pride exalts us and leaves no room for the exaltation that belongs to God.

"Blessed are they that mourn: for they shall be comforted." To mourn means to grieve or to lament a loss or a lack. When we mourn the passing of a loved one, God has supreme peace to give us, for our grief soon gives way to the knowledge that in Spirit there can be no separation. We feel and know the fulfilling love of God that infolds and cares for all His children, no matter where they are. But Jesus meant this saying not only for those of us who grieve, but for all those who mourn a loss of any kind: loss of health, loss of supply, loss of good judgment, or loss of friends. We mourn when we are aware of an emptiness in life, and we seek comfort. "Make yourself comfortable" is such a homely saying. We use this saying much and we understand it well. How much more does God's comfort make us truly comfortable, at ease in body, mind, and affairs!

"Blessed are the meek: for they shall inherit the earth." In these few words Jesus brought out a foremost precept of His teaching. He defined meekness as a mental and emotional attitude of gentleness and nonresistance, but a nonresistance springing directly from a sure faith in the goodness and the power of God. This kind of meekness does not have to fight for itself. It does not mean self-immolation or self-depreciation, but self-glorification with the glory that is of God. We should be gentle, kind, amiable, gracious, and conciliatory. These qualities make us open channels for the goodness we seek. It is in this way that we "inherit" the earth. We do not have to work hard to manifest goodness. It fulfills itself easily in our lives after we have removed mental, emotional, and physical barriers through our meekness.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled." Righteousness means the right use of all that God has given us: our bodies, our minds, our talents, and our abilities. Once we have practiced this kind of righteousness and have seen it work easily and flawlessly, we have a strong desire to know more of God. We have known and tasted His goodness and we seek Him, we desire Him. There is an emptiness revealed in us that only the awareness of His presence can fill As we find His living presence within us, it becomes the living bread that satisfies and the water of life that refreshes and renews.

"Blessed are the merciful; for they shall obtain mercy." With great love and insight Jesus here points out a common frailty that we have. We un-

thinkingly are prone to judge, to condemn, to criticize, and to gossip. He who was so close to God well knew the fullness of mercy and compassion. He knew how much we too need this mercy and compassion, for we sometimes stumble and fall in our efforts to be what the Father would have us be. So if we realize that these qualities belong to God, we have mercy and compassion for others. Not only must we abstain from outer expression of criticism, condemnation, and fault-finding, we must remove these from our minds. We must practice toward others the characteristics of God, and what more beautiful, strengthening, and healing quality is there than mercy? Mercy is a keynote of divine love and an important facet in the practice of forgiveness.

"Blessed are the pure in heart: for they shall see God." The word *see* in this verse does not refer to natural vision. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him.*" We know that we cannot see God with our eyes, but through the Spirit of truth in us we can know and recognize Him as Spirit. If our consciousness, our "heart," is clouded with opposing or limiting material thoughts, we cannot "see" Him. We cannot realize His presence as we should. The pure Spirit of God within each of us can only be recognized and appreciated by something like itself. If we are pure in heart, then we shall "see God." We shall recognize Him within us as an ever-present activity for good. We shall also see in outer ways the visible results of our faith.

"Blessed are the peacemakers: for they shall be called sons of God." It is a great thing to be a peace-

maker among men, but it is an even greater thing to be a peacemaker among our own warring thoughts and emotions. Peace is a prerequisite for growth, and we cannot be at peace when we are filled with fear, confusion, uncertainty, and suspicion. We know that we cannot gain peace by will power or mental effort alone. Rather, we must seek God's help in quiet prayer and devotion. In this way our contentious thoughts are stilled and brought into order. We then gain increased light, understanding, and freedom. When we have achieved a measure of peace within ourselves, we can bring peace and order into other lives. We gain all the peace that we must have to grow into sonship. As we grow, there is revealed in us a spiritual maturity that others may even recognize and name.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you." The theme of these last three verses in the Beatitudes is persecution for the sake of righteousness. We believe that persecution is not God's will for us. We do know that righteousness or right action is God's will for us. Therefore, when we seek God and His righteousness, and begin to know His great love for us, we want to be and to do all the things He would have us be and do. Many times this involves opposition to existing opinions or conditions. Jesus not only had to meet the opposition

of the ruling parties of His day, he also had to meet and overcome the misunderstanding and lethargy of the very persons He wished to help. Most of us will not be called on to endure the kind of persecution that holy men of the past have had to endure. But if we are really sincere in trying to do God's will, we will meet with resistance and hindrance of one kind or another.

A civil servant or a person in authority who works unflinchingly for law and order, even in the face of an organized group that is trying to vilify him or ruin him, is being persecuted for righteousness' sake. A man or a woman who steadfastly refuses to do something underhanded for an unscrupulous employer, and who is discharged, is being persecuted for righteousness' sake. A youngster who will not engage in petty thievery, and is thereby ridiculed or made fun of by his less principled friends, is being persecuted for righteousness' sake. It is not the persecution itself that blesses such persons, it is the living Truth they are trying to practice that assures their blessing. Surely theirs is the kingdom of heaven.

There is another kind of persecution, if we would call it such, that many of us meet. If we want to be responsible and productive, and if we want to meet effectively the challenge of growth, there will be times when we will have to meet and overcome the opposition or resistance of our own immature attitudes and reactions. We have come far enough along the spiritual path to be aware of our wrong thoughts and emotions, but we cannot throw them off readily. Yet we are willing to bend mind, pur-

pose, and will toward weeding out our negative reactions of hurt feelings, anger, self-pity, envy, jealousy, and the like. We are willing to expend mental and emotional effort in training ourselves toward good and right reactions. This involves a kind of persecution. As we walk through these times, let us consider ourselves blessed. Ours is the kingdom of heaven. We will find that there is no other victory as sweet as one gained over an old habit that formerly bound us. There is no other satisfaction as great as knowing that we have courageously faced something that formerly would have made us fall back.

If we work lovingly, wisely, and peacefully with God in the ways we are shown in the Beatitudes, we can count on sure results, results that will satisfy not only our physical needs, but our greater spiritual needs.

. . . He in whom the cause and end,
The past and future, meet and blend—
Who, girt with his immensities,
Our vast and star-hung system sees,
Small as the clustered Pleiades—
Moves not alone the heavenly quires,
But waves the springtime's grassy spires,
Guards not archangel feet alone,
But deigns to guide and keep my own;
Speaks not alone the words of fate
Which worlds destroy, and worlds create,
But whispers in my spirit's ear,
In tones of love, or warning fear,
A language none beside may hear.

—WHITTIER

"A New and Living Way"

MYRTLE SHAY

"A NEW AND LIVING WAY." Many years ago I ran across these words in Hebrews 10:20, and although I could not later recall just how they were used, they lingered in my memory, prodding me to find that new living way for myself.

What would be a new and living way for me? How would it differ from the life I was living? What change in circumstances would it involve? Would I be happier? How could I make for myself a new way of life, a living way?

I decided that a living way must mean a more abundant life on a higher plane than that in which I existed. But how could I go about changing my plane to a higher one? Obviously, I reasoned, the plane of one's living is determined by the Spirit within. Then, the new and living way must be achieved by placing myself completely under the control of the Spirit.

For the first time I began to glimpse the meaning of the words of the 23d Psalm: "He restoreth my soul." It must mean that God is ever seeking to bring out the spiritual qualities in man and show him how to live life in its fullest measure by following the guidance of Spirit. When man dwells wholly on the physical plane of sight, hearing, touch, smell, and taste, the Spirit withers from neglect.

How could I make this change? Certainly, I must go on living in a physical world, earning my liveli-

hood by physical and mental effort, caring for my physical body, and mingling with other persons, most of whom seemed content with the pattern of life they were following.

I went back over my life, reviewing the desires, hopes, and dreams that had brought me to where I was. What had I looked forward to? I had attained the security of a bank account, the company of loved ones, and recognition of my ability. But now, looking at my life from a different point of view, these things seemed insignificant when compared with what I might have achieved had my dreams not been wrapped so firmly about myself. The only really worthy desire I had harbored was for my loved ones. With all my might I wanted them to experience only good, and my ideas of good for my loved ones were closely akin to those I held for myself: money, friends, pleasure, health, and success. I had asked God for these things for myself and my loved ones.

Now that I had caught a vision of something better, I wanted with all my heart to explore it. I wanted this new way of living, with its greater possibilities and values. I determined to seek it one day at a time. I went on with my regular work, accepting spiritual guidance in many decisions I had to make. I knew that sometimes I would forget or be jostled away from my resolution by some negative circumstance. In that case, I would make a new start.

In my work I listen to sordid and sometimes heartbreaking stories of wrecked homes, of wives and children deserted by husbands and fathers, of unmarried mothers. It is my duty to help those who

seek my advice. It can be a wearisome job, and sometimes those I try to help are very provoking. A few are grateful enough to express their thanks. Others, disappointed in not receiving all they had asked for, are angry and at times insulting.

My job gave me a golden opportunity to put my new plan into action. Instead of speaking sharply to an angry person, I determined to employ a soft answer. For the loquacious ones that call every day to give a full recounting of their troubles, I would have a word of encouragement and sympathy. I no longer thought of these people as just a part of my daily routine. I began to look on each of them as a child of God. I sought to assure each one that I was doing my best to help him, and was honestly concerned with his problems and interested in their outcome.

Ever since I assumed this attitude, my work has truly been a delight. I attained a light of understanding I had never known before. Difficult problems were solved without worry or fretting on my part. Decisions were made instantly and proved to be the right ones. It was as if some force outside myself had taken over and was working through me.

The results have been beyond my fondest hopes. Through the words my lips have spoken under the guidance of the Father within me, I have seen despair turn to hope, anger to tears of gratitude, and sullenness to co-operation. Almost every day some grateful person will say: "It's so good to know that somebody really cares and really is interested in helping me. I don't feel so all alone in my struggle."

The first day of my venture into this new way

of life, a woman came into my office, upbraiding me because a filing fee had been deducted from a check she had received. Although I had nothing whatever to do with the deduction, she loudly proclaimed her distrust in me and emphatically declared that she would not pay the filing fee. I ordinarily would have been angered by her attitude, but I remained calm and silently asked God to take over. I suddenly felt sorry for this woman and wanted to relieve her distress. I explained as patiently as I could that the fee was required by law. She left, smiling happily. Ever since that day she has been my friend, and stops by my office every now and then just to say hello.

This was my first overcoming. There have been many more. There was the haughty woman who demanded that we give her problem special attention. There was the one who would not wait her turn. There was the wife so filled with hate for her husband that all she desired was revenge. There was the unfortunate father who, through lack of work, was unable to make his payments, and the greedy wife who wanted her sick and handicapped ex-husband to turn over his small pension to her.

Although I formerly would have had sharp words for some of these people, now, under the guidance of Spirit, I patiently undertook to give each one the message he needed to regain the right viewpoint. The man out of work found new courage in his heart, and the reassurance he needed. The vengeful woman decided that she really would not want revenge on her mate, after all, and the greedy wife agreed to drop her claim.

It seemed that in every instance the right words came of their own volition, as if I were only an onlooker. I do not pretend to understand it at all. I only know that there is a power in me, a Presence to which I can turn and through which I can rise to greater heights than when I depend on my human strength and wisdom.

I have not been constantly able to maintain my new and living way. Sometimes I drop back into my former ways and flounder for a while. But always the memory of the joy I knew while following the higher path starts me again on my upward climb. I am filled with wonder when I realize what God can do through even the least of us after we dedicate ourselves to a new and living way with God at the helm.

Looking about me, I see men and women who are living this new way of life. Their faces glow with the spirit of love from within. Others appear sad, suspicious, or angry, or perhaps all three. I know that these others have not found the new and living way. They have the same loving Father, but they will not take His hand. They are like willful children, running hither and yon, and forever getting hurt.

A friend of mine, whom I shall call Fred, has found this new and living way as the path to peace. Years ago, he was in charge of a large office. I knew him then as a nervous, irritable person. He was meticulous in his dress and in his attention to details in the office. He seemed always to be looking for a fly in the ointment, and invariably he found it.

Years passed, and I did not see this friend again until I returned to my former home. I was astonished

to find him mowing the lawn for a sick neighbor. He was smiling, and his eyes were filled with a light I had never before seen there. Another neighbor came across the street, and I learned from their conversation that Fred had been doing favors for this man as well. Later, talking with other friends in the community, I learned that Fred was loved by all his neighbors. They told me of the countless times he had gone out of his way to help them.

Alone with Fred one day, I asked him about the change in his life. He looked up from the hedge he was trimming for the woman next door. "I don't know that I can tell you," he said. "Maybe it's just that I'm mellowing with age." He grinned, and I could not help comparing his smudgy, happy face with the tight-lipped, tense expression he used to wear. "Anyway," he declared, "I'm a lot happier than I used to be." And all I had to do was look at him to know he spoke the truth.

We all can find a new and living way, for the promise is, "Seek, and ye shall find." There is a loving Presence in the midst of each of us, and we have but to follow where it leads us, to find a new and living way to joy and peace.

Thou canst not be all things to all men. To the universe be true, free from selfish motive, fulfilling the law. Let none be thy friend, save in universal love. Be free to say, "Though I behold thee not again, thy memory shall be as a morning rose." The perfume of friendship's rose never loseth its fragrance unless it is poisoned by holding for self.

—SELECTED

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: "Love never faileth." Love frees my mind and lights my way.

Prosperity: God's love, radiating through me, attracts to me my own supply and success. Love prospers me.

Healing: God's love in me is a never-failing source of peace and health. I am harmonized and healed.

INSTRUCTIONS: In his epistle to the Corinthians (I Cor. 13) Paul gave the most comprehensive and beautiful explanation of love that has ever been written. Henry Drummond once told a group of theological students that if they would read this chapter once a week for three months it could entirely revolutionize their lives.

Why is love so important? "God is love" John tells us. If we would come into a greater understanding of our Father, we must love Him who first loved and created us. Only from the Source of love can we receive this mighty quality.

Divine love is more than mere affection. It is the attracting, co-ordinating attribute of Divine Mind that unifies and harmonizes all things in the universe. In man it functions to illumine his mind, prosper his affairs, and heal his body.

Scientists describe gravitation as the force with which bodies attract one another. This definition holds good in the mental, in the physical, and for all we know, in the spiritual realm. So what the physicist calls gravitation is one of the activities of love. Withdraw for one instant the steady pull of love from mother earth and we, her children, would be plunged into the depths of space and darkness. We should remember this when we are tempted to think that no one loves us. The spiritually developed man gives thought and attention to these apparently invisible yet powerful forces, and by repeated mental contacts it unifies spirit, soul, and body in the one Mind, which sustains and unifies all things.

It is through this process of unfolding love that great men are developed. Men are not born great but with the capacity to become great. Many factors enter into soul growth, some minor and some major, but a man never attains supermind power without love. The reason why love is essential is that love is the binding power, the factor so necessary to strengthening or fortifying the soul.

One should make it a practice to meditate regularly on the love idea in universal Mind. Then there should be periods of mental concentration on the love center in the cardiac plexus, near the heart. Think about love with the attention drawn within the breast. A quickening will follow, and love will be set into motion. Affirm:

"Love never faileth." Love frees my mind and lights my way.

You want to learn how to demonstrate prosperity . . . by the righteous exercise of powers and faculties that God has given you. Realize in the very beginning that you do have these powers and faculties. You are in possession of everything necessary for the demonstration of prosperity and can undertake it with the utmost confidence and faith. You can draw on the omnipresent substance throughout all eternity, yet it will never grow less, for it consists of ideas. Through thinking you take some of these ideas into your mind and they begin to become manifest in your affairs.

Love is one of the ideas that provide a key to the infinite storehouse of abundance. It opens up generosity in us and in others when we begin to love and bless them. Will it also open up a spirit of generosity in God? It certainly will and does. If you consciously love and bless God, you will soon find that things are coming your way. It will surprise you that just thinking about God will draw to you the things you want and expect and bring many other blessings that you had not even thought about. Thousands of persons have proved this law to their entire satisfaction, and we have many records that illustrate how people have demonstrated abundance in the very face of apparent lack, simply by thinking about the love of God and thanking Him for what they have. This law demonstrates itself for all who apply it faithfully.

Affirm:

God's love, radiating through me, attracts to me my own supply and success. Love prospers me.

We have been taught the beauties of love and its great power in the world, but no one else has explained that it has a center of action in the body, a center that was designed by the Creator to do a specific work. The man or the woman who has not developed the love center is abnormal, is living in only partial exercise of consciousness. The love center has its nerves and muscles in the body. Through neglect these have become atrophied in nearly the whole race, but they are just as necessary to the perfect man as are legs and arms.

The body is the instrument of the mind; no one has ever seen his real body as it is in the sight of God, except through the mind. The body of flesh, bones, and blood that the eye of sense beholds is not the true body any more than the heart of flesh is the true organ of love.

The true body is an ethereal body, an indestructible body; the body of flesh is the grosser vibration that the sense consciousness beholds. The Spirit body is not absent or dead, but is simply inactive. When, through purification of his ideas and acceleration of his mental energies, man comes into sight of the real forces of Being, his whole body is quickened into new life, and the body of flesh responds to its vibrations.

Ask daily that love be made alive in you, alive with strong steady pulsations of spiritual energy.

Affirm:

God's love in me is a never-failing source of peace and health. I am harmonized and healed.

The Christ Within

WHAT IS THE Christ? What does it mean to have the indwelling Christ in our hearts? Christ is the name of the all-loving mind that stands for life, love, wisdom, light, power, health, abundance, all good. The Christ is that part of God which He Himself put within each man. In the beginning God created an idea of perfect man, of a man made in His image and likeness. It is this idea or Christ pattern that we carry within us; if we did not, we should not seek health when we are sick, but should be satisfied and contented with sickness and disease. We may for a time depart from this perfect Christ pattern, but in time we will again seek it. We can never get away from it, because it is the real, true self of us. I am sure we have all felt at times a sense of knowing that there is a more perfect self within us that is ever lifting us up and leading us on to higher things.

The Christ is that perfect inner self, the perfect-man idea that has never been sick, defeated, discouraged, fearful, worried; nor does this self know anything negative, because it is the absolute Truth of God. Resolve to become one with God through Christ.

We all have the Christ idea within us, just as Jesus had, but we must recognize it, claim it, and call it forth as He did. We can never hope to find our real self until we learn to go within ourselves and express this Christ or perfect-man idea. When you look at me you do not see the real me, for the

real me is the Christ, the complete spiritual idea of perfect man created by Divine Mind. My body clothes this perfect Christ-man idea. Unless I live at this center and express from it, as Jesus did, I am not fulfilling the law of Being. We, too, like Jesus, can affirm, *"I am the Son of God."* It is not sacrilegious, as some people think, to liken ourselves to the Christ, for in reality we are speaking of that perfect inner Christ self, which is in the heart of every man, saint and sinner alike. The only difference is that the saint has recognized his indwelling Christ while the sinner has failed to do so.

The Christ is within you now. You do not have to search afar off, hoping perhaps in vain to find this holy place where abides this indwelling Christ. Just look within. Wherever you go you take Christ with you; and what a wonderful feeling of peace and security this brings! I should like to suggest that you study that very helpful chapter "Finding the Christ in Ourselves" in the book *How I Used Truth,* by H. Emilie Cady.

It is a good idea to enter the silence and meditate often on the thought of the Christ shining and radiating through you. Speak to this Christ within and call it forth. An affirmation that I have found helpful is: *"O Christ of God within, shine forth and radiate Thy perfect light (love, health, peace, joy, power, abundance) through me."* The Christ is ever willing and ready to come forth, to be expressed and manifested in and through your body, mind, and affairs. Let it radiate through every cell, organ, and tissue of your body and permeate through every brain cell until you become alive with the Spirit of Christ.

You must get a clear, full realization of the presence and power of the Christ within; then you will become a tower of strength to heal and prosper not only yourself but others.

The Christ is the God current of light within. The light of the Christ is a healing light. It is the most powerful light in the universe, powerful and mighty to heal our minds and our bodies. You cannot think of a light whose brilliancy is so bright, whose healing power is so great. It is powerful to heal, cleanse, vitalize, renew, and restore diseased tissue and straighten crooked bones and bodies. Just think: You and I have only to go within ourselves to find this Christ, this great physician and surgeon who is ever willing and ready to restore us to wholeness. Go to each center or organ in your body and bless it with a statement like this: *"For the light of the Christ in you, (name organ), I thank God."*

Affirm: *"I am (aglow, filled) with the light of the Christ."* Jesus was so filled with the Christ that He had but to speak the word or lay His hand on the sick and they were instantly healed. His body was aglow with light; others saw it and felt its healing glow. In I John 1:7 we are told that "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." Let us learn to walk in this light. Let it shine before us on our path, making the way easy, safe, happy, and triumphant. Jesus said, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." In Matthew 5:14, 16 He said, "Ye are the light of the world. . . . let your

light shine before men." Surely He was speaking of the great Christ light that is within the hearts of all men.

This Christ light is not slow to accomplish results; it will give you immediate results and heal you instantly as soon as you go within and seek it. But it is up to you to turn on this Christ current.

It is necessary to exercise our faith in this Christ within us if we want to become spiritually strong. Our faith must become a living, growing faith. "Thy faith [in the Christ of God within] hath made thee whole." No matter how deep we have sunk into materiality, the Christ will lift us up, redeem us, and restore us. Our faith must be so fully identified with the Christ that it looks only to Christ for all things, under all circumstances. Jesus said, "Have faith in God." In Galatians 3:26 we read, "Ye are all sons of God, through faith, in Christ Jesus."

In faith we must take hold of the Christ and all He stands for in the way of light, life, health, peace, joy, power, and abundance, and acknowledge it as an accomplished fact in our lives. When we have faith, we know that what we desire is already ours. Our faith in the power of the spoken word has power to bring it forth into manifestation. Affirm with faith and assurance: *"I live in Christ; Christ lives in me as the only presence and power in my life."* If we fill our lives full of the Christ there can be no room for any other power.

Our faith must be held steadfast in Christ, never wavering for one moment. To hold steadfast means to have our faith so firmly fixed or established in the one and only Christ, the shining center within,

that we never take our thought from it. We cease to live in the world of materiality, where we judge by appearances instead of judging righteous judgment. If we would always remember to live at this center, our bodies would be forever free and our affairs forever harmonious.

Right here you may say, "But we can't go around all day long and think of nothing else but the Christ." Can we not? Let us see. Can I not see the Christ in others? If the Christ lives in me, it also lives in others, even in those who sin, even in those whom I dislike and who persecute me. I must see the Christ and not the outer self, the personality. I must see the Christ in each homely task I perform. How would the Christ, the perfect-man idea, wash the dishes or make the beds? Do you recall how Jesus performed the menial task of washing His disciples' feet? In this example He showed us the willingness of divine love to serve. Surely in this humble task Jesus recognized the Christ within Him as divine love expressing through Him.

I must see the Christ working in my business and in my affairs if I want them to be harmonious. When I am determined to see only the Christ in everybody and in everything, then only can the Christ be manifested for me.

If we keep our vision true to this Christ, we shall see only the Christ and nothing else can enter in. For example: If we are sick or in pain, we must turn our thoughts immediately to the Christ within and see only the Christ. Nothing negative can dwell where the Christ is. We must not keep our vision focused on the condition we wish to remove; in-

stead, we must think only of that perfect inner self, our real self.

Change your attitude toward your body temple. "Know ye not that your body is a temple of the Holy Spirit which is in you?" and Paul advises, "Be ye transformed by the renewing of your mind." We must look upon our bodies as spiritual, and not as evil and corruptible flesh. We must see in our flesh the Christ of God; for Jesus said, "He that hath seen me hath seen the Father." It is up to each one of us to build anew the body we have torn down through negative thinking and evil doing.

If you are sick, turn at once to the Christ within. Can this perfect inner Christ, which is the real you, be sick? The real you cannot be sick. You must live at the center of this perfect inner self until the outer becomes like the within. "If any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new." How wonderful it is to know that we can again become new creatures in Christ. The Lord is in His holy temple, and we must acknowledge Him as the only presence to which we claim allegiance.

Have you been unjustly criticized? Turn at once to the Christ within. Affirm: *"I dwell in Christ's love. There is no criticism or condemnation in me, for me, or against me."* Place the seal of the Christ upon your lips and do not retaliate with criticism. The Christ love dissolves all hate, fear, selfishness, and condemnation from the mind and frees the body from unpleasant conditions. Turn all criticisms over to be handled by the Christ, and when once you have thus surrendered the problem you will be free. Say

to the one who has criticized you: *"I behold the Christ in you."*

Christ sets you free. You are a free being, and no person has power over you. You can say to the person or thing that is holding you in bondage: *"I love you into the freedom of Christ, and I set myself free in Christ." "For freedom did Christ set us free."* The Holy Spirit within you is your only guide and teacher. You can depend upon it to lead you in the right path, into the right work, and to make the right decisions always.

The Christ way is the only way. You will never be a slave to another's will or demands. It will make you a free individual following in the Christ way, and that way will be the perfect way for you. "If therefore the Son [Christ] shall make you free, ye shall be free indeed." Then, too, if you wish to be free you must free others also. You cannot expect to be free yourself while still holding others in bondage. No person has a right to tell another what he shall do, no matter how worthy the cause may be. The Christ within each of us is our only guide, and if we fully trust this Christ we shall never do anything that another person wants us to do when we know it is against the will of the Christ in us. Affirm: *"I am guided by Christ within. He leads me in the way I should go. He guides my life."*

The Christ will guide you in your business affairs, making every adventure successful. Christ is your partner. You can cease to worry when He is running your affairs and ruling your life. All is in perfect order with Christ. For example, at this very moment I do not feel that I am writing this article,

but that Christ within me is writing it for me, is guiding my hand. Christ illumines my mind with the right ideas and gives me wisdom with which to express these ideas in beautiful, understanding speech. Truly Christ does guide my pen, for I feel His presence. Jesus said, "I can of myself do nothing."

When you pray, you must put your whole heart, your whole soul, and every fiber of your being into it. A perfunctory prayer said halfheartedly, with the mind permitted to wander to subjects or topics miles away, will have little effect. You must meditate on the nature and being of the Christ of God. You must become so aware of Christ within you that every part of your being tingles with life and is aglow with the new understanding and revelation of that perfect inner self. Feel your prayer by touching the very Christ of God within. You alone must make your own contact at this Christ center. No one else can do it for you. Identify yourself with it until you become one with it. Jesus said, "I and the Father are one."

There is power in the name Jesus Christ, but you must have a conscious realization of this power. It has power and authority to accomplish results according to your faith. Let me tell you the story of a friend who twenty-five years ago was given just six months to live by the attending physicians. She started to study Unity, and she told me that many times when she was in great pain she used to walk the floor, repeating over and over just the name Jesus Christ. She had faith in the healing power that the name Jesus Christ carries with it. Today she is in perfect health and the leader of a Unity center. If

you believe and have faith that His name can heal and prosper, then it can. But if you put your faith in the negative and believe that it cannot (maybe, perhaps, but, if), then it probably will not. We are told to cast our burden upon Jehovah and He will sustain us. No matter how heavy the load, the Christ within will make it light; for as Jesus said, "My yoke is easy, and my burden is light."

Praise and thanksgiving increase our faith and open the channel for the Christ good to become manifest. Fear, anxiety, and worry keep our good from becoming manifest, while giving thanks places us in an attitude of freedom and we are no longer tense, strained, and anxious about results. When we give thanks for something, we know that it is already ours; and it is so, for all that we can possibly desire is already ours in Christ.

Just try praising and giving thanks for everything in your life: for the slightest bit of kindness, courtesy, and love bestowed upon you; for the penny you found on the sidewalk, a sign of God's abundance; for the beauty of some flower; for the sun, the moon, and the stars. Thank God for the amount of health you are now manifesting, and for the money you have in your purse.

Ephesians 5:20 says, "Giving thanks always for all things in the name of our Lord Jesus Christ." Again in I Thessalonians 5:16, 17, 18 we are told to "rejoice always; pray without ceasing; in everything give thanks." It is good to affirm: *"I praise and thank the Christ within me."*

Unity students are taught to put Christ first in their hearts, minds, and affairs. We must all learn

to put this Christ of God first, to fill our hearts with His love, and our minds with His thoughts, and our affairs with the golden rule of Christ. Then will our lives truly be the Christ life, and we can affirm with Jesus, *"I am the Son of God."*

If you abide in Christ and Christ abides in you, you may "ask whatsoever ye will, and it shall be done unto you." Would it not be wonderful if we could but remember to live continually at this Christ center, acknowledging this perfect inner self just as Jesus did? Jesus lived so constantly at the Christ center within Him that He was able to do all things. We too can do what He did. He is our guide, and we must follow Him. This is our goal. Yes, it is a high goal, but not an impossible one. Seek for the highest that is within you.

"He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

And now may the Christ of God that is within you heal, bless, prosper, and protect you.—*Van Scoten.*

To make men free! It is with me
The dearest purpose of my heart,
That I may know and do my part
To speed the cause of liberty.
My energy and life to be
Made consecrate to the one theme,
The single purpose and the dream,
In every land to make men free—
To make men free!

—LOWELL

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, February 1, 1959

UNITY SUBJECT—*The Choice of Loyalties.*

INTERNATIONAL SUBJECT—*Two Kinds of Citizenship.*—Luke 20:19-26.

19. And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.

20. And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.

21. And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person *of any,* but of a truth teachest the way of God:

22. Is it lawful for us to give tribute unto Cæsar, or not?

23. But he perceived their craftiness, and said unto them,

24. Show me a denarius. Whose image and superscription hath it? And they said, Cæsar's.

25. And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

26. And they were not able to take hold of the saying

before the people: and they marvelled at his answer, and held their peace.

GOLDEN TEXT—*Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*—Luke 20:25.

SILENT PRAYER—*I am just in my dealings with every phase of my consciousness; I give my whole being to the furtherance of Truth.*

Those who come into the spiritual understanding and practice of Truth outgrow their old pharisaical belief that form and ceremony are fundamental in religious worship. But as the scribes and the chief priests and the Pharisees of the Jewish people ever sought to trap and destroy Jesus, so the old established religious thoughts of the intellect tend to find some discrepancy in the inspirations of the great Teacher within ourselves. The coldness and hardness of a formal religion tend to weaken or destroy the understanding of divine love and wisdom.

So in this lesson we find the scribes and the chief priests sending out spies to pick up some word or expression of Jesus that offers an excuse for handing Him over to the government of Cæsar. In consciousness, Cæsar, the Roman emperor, represents the tyrannical rule of the personal will unmodified by spiritual love and mercy and justice. The government of the personal will has dominion over the scribes and the Pharisees (intellectual religious beliefs). The consciousness of love and rightcousness, which has been established in the individual through the instruction and example of Jesus (the spiritual man), however, is outside the domain of Cæsar,

though seemingly at his mercy at times. When the latter seems the case, the wisdom of this consciousness is its protection.

The question of giving tribute is of importance to everyone. To what extent shall we recognize the demands of the wordly mind? What is our duty in fulfilling the desires of the outer and what is its relation to the inner? To know divine law and acknowledge its supremacy and at the same time acquiesce in the exactions of human customs and pay the tax demanded by the ruling alien is Christian prudence and wisdom. Do not resist your environment, but make it serve you. The earthly ruler represents the feet of man, and he bears the burdens. In divine economy, the temporal rulers of the world belong to the serving class, and the man of spirit should give them their pittances cheerfully, because they get little else from life.

In our individual consciousness, we must learn to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The outer man as well as the inner must be given proper attention and care. Each must have his share of the sustenance of life. We must even make a certain agreement with the unillumined human will until the spiritual grows wise enough and loving enough and strong enough in our consciousness to take its rightful dominion throughout our entire being.

We shall always know the things in ourself that belong to Cæsar and those thoughts and tendencies that belong to God by the stamp that is upon them. That which is but a symbol of the true substance, the outer reasoning husk of the mortal thought of life

and its resources, goes to Cæsar. The real substance of life—love, understanding, and Truth—goes to build up and to sustain the spiritual consciousness in our mind and body.

The Christian's place in the life of his nation is that of the loyal, law-abiding citizen. The temperate, law-abiding citizen is the good citizen. To obey civil laws is not difficult when a man has become a law unto himself, truly obedient to the inner law of his being and possessing dominion over himself through his indwelling Christ. The most highly accomplished citizen is the one who knows the Truth of the Christ and lives according to his knowledge. Such a man has due respect for God as well as for law. Impartiality, temperance, and self-dominion are all found in the citizen of the kingdom.

QUESTIONS

1. Of what do those who come into the inner or spiritual understanding and practice of Truth need to let go?
2. What does Cæsar represent in consciousness?
3. In outer ways, how do we "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's"?
4. How may we know the happiness that is independent of the world's variable scale of rewards and punishments?

Lesson 6, February 8, 1959

UNITY SUBJECT—*Attaining Eternal Life.*

INTERNATIONAL SUBJECT—*Death Is Not the End.*
—Luke 20:27-38.

27. And there came to him certain of the Sadducees,

they that say that there is no resurrection;

28. And they asked him, saying, Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother.

29. There were therefore seven brethren: and the first took a wife, and died childless;

30. And the second:

31. And the third took her; and likewise the seven also left no children, and died.

32. Afterward the woman also died.

33. In the resurrection therefore whose wife of them shall she be? for the seven had her to wife.

34. And Jesus said unto them, The sons of this world marry, and are given in marriage:

35. But they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36. For neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.

37. But that the dead are raised, even Moses showed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38. Now he is not the God of the dead, but of the living: for all live unto him.

GOLDEN TEXT—*He is not the God of the dead, but of the living: for all live unto him.*—Luke 20:38.

SILENT PRAYER—*With joy and thanksgiving, I now enter into conscious oneness with the Father within me and I partake of abundant Christ life and wholeness.*

We accept without much thought the prophecy of Jesus that "heaven and earth shall pass away" as a saying to be fulfilled in some distant future. As a

matter of fact, the old belief of heaven has already passed away, for few of us any longer believe in the literal conception of it that was generally accepted even a few generations ago. A walled city no longer represents to any of us an ideal future home. But if the thought of a material heaven is distasteful to us, the thought of continued life is not. Everyone raises the question within himself as to what the future state of the soul will be and ponders the problem of resurrection.

Jesus did not present salvation from sin after death, but tersely told the Sadducees, who asked Him about the Resurrection: "Have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living."

The truth is that we do not need to let our body go into the grave and then wait until some future time to partake of "the resurrection, and the life" that Jesus taught and demonstrated. Life is now present in its fullness. We are now dwelling in eternity.

Thousands of so-called Christians are looking forward to death, believing that after death God is to save them to "eternal life." They certainly do not get their authority for this belief from Jesus, for His is essentially a teaching based on the present, without reference to past or future. "He is not the God of the dead, but of the living." It is true that He said, "I go to the Father," but He also mentioned the Father as being within you; hence, we must con-

clude that He talked of an ever-present condition rather than a future dwelling place.

Jesus taught the immortality of both soul and body. Man can be whatever he determines to be. This innate all-potentiality is man's inheritance from God, and it is never withheld.

In this eternal universe nothing is or can be lost; nothing comes to an end, and nothing can be destroyed except material form or shape. True religion will acknowledge this, even as science proves it to be a fact.

As there cannot be an end to an eternity, neither can there be a beginning; for that which has either an end or a beginning is not eternal, and all things except forms and shapes are eternal. We know in what form we are now but we know not in what form our body will be in our life in time to come. It may well be that then we shall put on a more glorious body, a body better capable of manifesting life, a body better able to manifest God.

Eternal life is ours. It animates our being, and it is all about us, even as God is all about us. It embraces all life that has been, all life that is, and all life that is to be; and even though we may sorrow over the passing of some dear one, we have every reason to feel assured that the life he manifested in the body has not passed out of existence but, rather, has passed into a new phase of eternal life, there to manifest itself anew in a more glorious body, a spiritual body, an ageless body.

We do not know what happens to our spirit when it leaves the body, but we can know it is moving in accordance with divine plan and that it lives

and grows. The whole emphasis of Jesus' teaching was on life. He taught in effect that God's will toward us is life, abundant life. In our lack of understanding, many of us place too great an emphasis on a phase of life we falsely consider its end. Life is continuous, uninterrupted by change. If we believe that life is a great continuous experience, a part revealed and a part unrevealed, and all to be revealed in God's good time, we need not be concerned with what the future life may be like.

Faith tells us that Spirit is immortal, that love outlives the grave, and transcends time. Faith tells us death is not the terrible thing, not the final great calamity we so often consider it. Faith tells us that what we call death is in reality the gateway to a new life, a phase in the continuing process of spiritual ascension.

We do not know what tomorrow or even the next hour holds for us. But we can know we have nothing to fear, for God is in it. We do not know what life after mortal death is like, but we can know it is good, for the Father is in it. Fullness of life, now and always, belongs to him who believes Truth and who daily makes the Christ life consciously his own through earnest prayer, affirmation, and meditation.

Our hope, which is centered in Christ, is not in vain. He went before us all the way to the fullness of "the resurrection, and the life." He opened the way for us and left us an example, which we should follow. Even as He let go of every trace of the mortal consciousness, and entered with His whole being into the divine, so must we "die daily" to all of the carnal mind with its limitations and errors, that the

Christ in us may resurrect us into immortality.

QUESTIONS

1. When may we partake of the resurrection life that Jesus taught?
2. In all of Jesus' teaching, on what did He place emphasis?
3. What does our faith tell us concerning death?
4. How may we be resurrected into immortality?

Lesson 7, February 15, 1959

UNITY SUBJECT—*Symbols of Rulership.*

INTERNATIONAL SUBJECT—*Responsibility to God and Man.*—Mark 12:28-34.

28. And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

GOLDEN TEXT—*To love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.* —Mark 12:33.

SILENT PRAYER—*I answer the spirit and intent of questions rather than the words.*

Not all questions are legitimate. The question that shows a sincere desire to learn the truth is worthy of a straightforward answer. The question that seeks information that will be helpful to the seeker calls forth the universal impulse to aid one in need. The question that is put to catch the attention of the listener and arouse his interest in an answer already determined by the questioner, while legitimate, easily defeats its purpose.

The follower after Truth need not be at the mercy of designing persons. He has the Christ's authority to defend himself by answering the intent rather than the letter of questions put to him. His intention is to express Truth at all times and bring it to light. This is sometimes done best by revealing error, uncovering or discovering deceit and hypocrisy, turning the light of understanding and single-mindedness on double-dealing.

Those whose preconceived opinions close the mind to all understanding but that which they already possess are best left alone. The best teaching —example—sometimes fails to convince them. But those who ask in order to test the truth or falsity of a position or a teaching should be given the truth. It is possible to tell with certainty what is the first

and most important commandment. Jesus pointed it out without hesitation, gathering the entire content of the Mosaic law into the two statements defining human motive and intent. The aim or purpose of the heart determines the direction of the life and therefore is all-important. The aim or purpose of life itself need not be subject to doubt, for it finds its highest fulfillment in love of God and in unselfish loving service to mankind.

Doubt or skepticism attacks those who allow themselves to become lax in keeping the two great commandments. Those who love God with all their heart, soul, mind, and strength are troubled by no insurmountable doubts. When they seek they find, because they look to the Infinite, who presents no unanswerable questions. Their questions are answered to their satisfaction. Life poses new questions, inasmuch as it is a continuing experience; gives new interests, makes new quests imperative. Only so is the spirit quickened and the mind kept alert to recognize Truth in whatever guise it may present itself. In developing the power to recognize and express Truth consistently and unfailingly, we enter into the kingdom of God and know true happiness.

Neither of the two commandments that Jesus gave as the first and greatest is found in the Decalogue. The first is a sort of summing up of the Ten Commandments found in Deuteronomy 6:4, 5. The second is one of the six hundred-odd precepts recognized by the rabbis as binding commandments, and is found in Leviticus 19:18. "On these two commandments the whole law hangeth, and the prophets," said Jesus; in other words, all Truth that had

been discerned up to that time.

The second commandment raises a question in the mind of the metaphysician. Self-love in the usual sense is a state to be overcome, not to be cherished. In what way then should we love another as we do ourselves? Surely it is none but the higher self that we are expected to love and to bring into expression in our life. Also in that area of our nature where we touch universal love, we love ourselves instinctively and do for ourselves uncomplainingly and continually things that we would find it burdensome to do for long for another person. But Jesus taught that we should be as willing and as ready to do such things for another as for ourselves.

True worship is possible only as the inner life or our deepest nature is cultivated and the Spirit of the Christ developed in it.

QUESTIONS

1. What type of question is worthy of a straightforward answer?
2. What is the best defense against doubt or skepticism?
3. What is defined by the two great commandments?
4. How does true worship become possible to us?

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Lesson 8, February 22, 1959

UNITY SUBJECT—*Alertness.*

INTERNATIONAL SUBJECT—*Facing Tribulation with Faith.*—Mark 13:1-7, 32-37.

1. And as he went forth out of the temple, one of his disciples saith unto him, Teacher, behold, what manner

of stones and what manner of buildings!

2. And Jesus said unto him, Seest thou these grea buildings? there shall not be left here one stone upon an other, which shall not be thrown down.

3. And as he sat on the mount of Olives over agains the temple, Peter and James and John and Andrew askec him privately,

4. Tell us, when shall these things be? and what *shal be* the sign when these things are all about to be accom plished?

5. And Jesus began to say unto them, Take heed that no man lead you astray.

6. Many shall come in my name, saying, I am *he;* and shall lead many astray.

7. And when ye shall hear of wars and rumors of wars, be not troubled: *these things* must needs come to pass; but the end is not yet.

32. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

33. Take ye heed, watch and pray: for ye know not when the time is.

34. *It is* as *when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.

35. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning;

36. Lest coming suddenly he find you sleeping.

37. And what I say unto you I say unto all, Watch.

GOLDEN TEXT—*Take ye heed, watch and pray: for ye know not when the time is.*—Mark 13:33.

SILENT PRAYER—*I am on the alert to think every situation and every subject through to its underlying truth.*

Foreknowledge of the future is not vouchsafed to everyone. It is in part the reward of those who

have studied underlying causes and learned to trace them to their expression in effect. Perfect understanding and accurate foreknowledge of all future events is not given to anyone. "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father."

The man of vision in the business world may foresee success as a result of his following a certain course of action. Captains of industry have usually been men of vision. But the ability to understand cause and effect in the mental and spiritual realm is rare for the reason that few persons follow up their interest in spiritual subjects with the necessary study, research, meditation, and devotion. Lacking a clear understanding of the relation between cause and effect, a person desires to know what is ahead of him. He believes that his body is temporal, built to endure for a limited time only. Yet it houses both mind and soul, which he believes to be eternal. Therefore, he is interested in the future state of mind and soul existing without a body. He wishes to know whether or not it will persist as an entity.

This man of vision, instead of having his questions answered directly, finds Jesus telling him to watch or be on the alert for certain signs by which he is to be guided, since he does not know of himself what is to be. Cultivating an awareness or a quickened sense of coming events instills foreknowledge or readiness to discern the unseen in the seen.

We who believe in life and who wish to live it fully know that we further our wish by thinking not of death but of the life of the Christ within us. Not only do we do this, but we think of the Christ as the

universal life in which "we live, and move, and have our being." We are in this great sea of life, and it is in us. Life is everywhere. It is not space-filling except as it is made manifest in physical forms, but it is nonetheless real for being invisible. It is the vital principle that animates both the visible and the invisible creation.

Watchfulness and prayer keep the mind alert and active, able and ready to make decisions and to act swiftly under the circumstances that arise. Such an attitude is the best preparation for the future.

Watchfulness and prayer bring consciousness of the thing watched and prayed for. Consciousness of God means God with us, because we are then with God in our thoughts and our heart's desires. Watchfulness means expectancy, which is the first step toward realization. When we expect a certain event we open our mind to its coming and prepare ourselves to meet it. We are not taken unawares. The "lord of the house" or the higher mind that controls the body may come suddenly. We may come to ourselves at any moment and know ourselves for sons of the Most High. In sense consciousness we lack awareness of spiritual Truth. We are "sleeping."

To avoid the hastening of the destructive processes that invade the body (the Temple) it is necessary to take heed to ourselves. This means watching over our mental habits and disciplining them. It means keeping on the alert to think truly instead of falsely of ourselves. By making forethought habitual instead of resigning ourselves to afterthought, we can invoke the Deity and keep all the stages of our life devoted to Him.

QUESTIONS

1. How is it possible for anyone to understand cause sufficiently to predict effect in the spiritual realm?
2. Why should we cultivate an awareness of subjects in which we are interested?
3. What effect on the mind have watchfulness and prayer?
4. How should we take heed to ourselves?

The Greatness of God

Who can measure the power of Omnipotence,
Or fathom the mind of the Maker of worlds,
Whose omniscience includes all that is,
Or ever was, or ever yet shall be?
Who can span the limits of Omnipresence,
The beginning and the ending of the universe?

Is God too high for the mind of man to reach?
Is His knowledge beyond human understanding,
And His presence hidden from our mortal eyes?
Are we condemned to seek yet never find
The secret springs of ultimate reality—
Forever bound in our earthly house of clay?

No! God is not far from any one of us;
For in Him we live and move and have our being.
If we seek Him we shall find His dwelling place,
Not in some far-off realm, but in our heart.
There we shall learn that we are one with Him
Who is omnipotent, omnipresent, and omniscient.

—*E. Guy Talbott*

A Song of Beginning Again

Arise from the ruins around you
Of castles you builded in vain:
Tomorrow the skies will look brighter
If you dream of beginning again.

No matter how oft you have fallen
Or how you have labored in vain;
Who knows but the portal will open
To a song of beginning again?

Hold on to the dreams you have cherished
Though nothing but fragments remain:
Some day you can weld them together
With a song of beginning again.

Then never lose sight for a moment
Of heights that you long to attain:
Faith soars on the wings of the morning
With a song of beginning again.

—*Hilda Craig*

Silent UNITY

"Love never faileth." Love frees my mind and lights my way.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

HOW CAN I EXPRESS on paper the joy and gratitude in my heart, first to God, then to you for your prayers for the wonderful healing I recently experienced? But since you must receive hundreds of letters like mine, I know you will understand how I feel.

About a month ago a sore started to manifest itself under my left breast. I kept it clean and tried to know the Truth about it, but it steadily grew larger, more painful, and vicious looking. In fact it was one of the ugliest manifestations I have ever seen.

While I know that all things are possible to God, and I have never questioned or doubted any healing I have read of or heard about, I became more and more fearful, almost to the point of desperation. My faith just did not seem strong enough, and I could not keep my thoughts straight.

One night when I could no longer bear the whole thing alone, I called Unity at Lee's Summit. How wonderful to hear someone's sweet voice telling me that all things are possible with God, and saying you

would pray for me.'

Several days passed, but there were no signs of improvement. Then I wrote you a letter, thanking you for past help when I was having some dental work done. I asked again for your help and prayers for my new problem.

In a day or two the healing began to evidence itself. Slowly, miraculously all the ugliness started to clear, the pain to leave, the discharge to stop. Today there is nothing left to show but a little redness and a small scar, and I recall the words of Job, "The cloud is consumed and vanisheth away."

I live alone and work during the day as a receptionist for a large company. While I have many friends and a very fine doctor cousin, none is in sympathy with Christian healing as we know it, and I felt that if I mentioned my condition to any of them it would mean hospital and operation. So I told no one about it, and I asked God's protection so that there would be no visible evidence of the trouble to anyone else to bring on any opposing thoughts. God gave me His protection, so that no one knew of my problem except you and me, not even the very dear family from out of town who happened to be visiting me at that time.

If I were to write many more pages, I could not begin to express my gratitude and happiness. Thank you all again, and God bless you and your prayers always.—*H.E.R., Oregon.*

He Shall Have Abundance

IT IS WONDERFUL how you continue to help and

comfort so many people with your ministrations and magazines.

All those to whom I have sent subscriptions speak of how much the magazines have aided them. As for me, your magazines are a continual source of inspiration to me, and the knowledge that your prayers come my way each day means much. God bless you all. Please send me a new prosperity bank. —*Mrs. D.C.H. Florida.*

PLEASE SEND ME another prosperity bank and include me again on your prayer list.

The blessings of Unity prayers cannot be counted, weighed, or measured except by the love of God. They are a blessing I cannot do without ever again. God bless all of you greatly.—*J.A., Illinois.*

I CANNOT LET ANOTHER day go by without telling you of the many, many blessings that have come into my life these past few months through your loving prayers and by sharing with others what I save in my prosperity bank.

So many wonderful things have been happening that it is difficult to know where to begin or to put them in words. As if by magic, I have been meeting the grandest, most interesting people, and to one whose life has been filled with loneliness it is a dream come true. Then, too, my health has improved to such an extent that I feel like an altogether different person. The world is a beautiful place in which to live. Money seems to be coming from all directions.

Where I live, one of the transportation lines is having a three-day tour through the Shenandoah

Valley soon. As one of the days falls on a Monday, I very hesitantly asked my employer if I could have that day off. After questioning me as to why I would like to have the day off, he later came to my desk, handed me a check for $35, and said, "Here, take this. It will help defray expenses." Nothing so miraculous has ever happened before in my whole life, and it was through your help that I obtained this present position.

I am so grateful to God for the many blessings that are coming my way, and I know the mere words, "Thank you," cannot fully express my appreciation. Many thanks again for your loving help.—*Mrs. M.A.M., New Jersey.*

He Is My Refuge

I WROTE YOU RECENTLY for your prayerful help in collecting damages to my car in an accident in which I was clearly not at fault.

From the moment I reported the accident to the time I wrote you, there was a series of misadventures that made my claim appear hopeless. Nevertheless, shortly after hearing from you, the representative from the insurance company of the man who caused the damages called on me, and in a few days I received a check fully reimbursing me.

This is the first recognizable evidence I have had of the efficacy of prayer according to the teachings of Unity, and I am more grateful and uplifted than I can say. I am still what might be called new in Unity, and the struggle to rid myself of the old patterns and attitudes is painful and at times dis-

couraging, yet I persist. I have other problems that beset me, but I know that only God can put them to rights, if only I can succeed in altering my own thoughts and feelings of fear and uncertainty. Your publications to which I subscribe are of immense help. Thank you for the wonderful work you are doing.—*E.V., New Jersey.*

Father, I Thank Thee

WORDS CAN never express my gratitude for the wonderful teachings of Unity, which have given me a completely new understanding of life, and many blessings in the form of better health, happiness, and prosperity.

May God bless all of you abundantly.—*Mrs. T. McG., New York.*

A FEW DAYS AFTER I received your letter telling me that you were praying for me to find employment, I was asked to come in to one of our town's two banks for an interview. I was asked to report for work the next week, and I like my work very much.

This is my first experience in the help which sincere prayer can give to us mortals, and it is akin to a miracle, for I had combed this town and the two adjacent cities for many months without finding a single job opening which I could seek to vie for.

There are many unemployed in this area and I am 54. I feel that I found this job through your prayers, my prayers, and God's help. This is not just a coincidence to me, as it all seemed hopeless until I wrote to you. Thanks so much for your help. —*H.A.O., Wisconsin.*

UNITY CENTERS AND CLASSES

The following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Catherine Thrower, 2803 Highland
Mobile—Marian Baker, 1156 Springhill

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Herbert Penn, 3223 N 24
Tucson—Lillian Cook, 2119 E Water

ARKANSAS

Little Rock—Mamie Spencer, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Arcadia—Irene Malloy, 6 N 1st
Auburn—John Hinkle, Congregational church
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova
Castro Valley—Unity, 1025 Crow Canyon rd
Compton—Margaret Butterworth, 411 S Santa Fe
Covina—Frances Flickinger, 17157 E Badillo
Culver City—Carroll Moore, 3979 Tilden
Escondido—Alma Ladd, 203 E 5th
Fresno—Edward Jennens, 985 Palm
Glendale—Clifford Carpenter, 119 S Kenwood
Huntington Park—Edna Drebert, 7900 State
Inglewood—Frank Hax, 820 Java
La Cresenta—Mary Adams, 2819 Montrose
La Jolla—Lola Mays, 7522 La Jolla
Long Beach—Sarah Switzer, 935 E Broadway
Los Angeles—Ernest C. Wilson, 635 S Manhattan Pl; Helen Mouton, 4419 Metzler; Carrie Love, 80 Orange pl; Ysobel Stoneman, 1420 Westwood
Manhattan Beach—Winifred Dietz, 32d & Highland
Merced—Cecil Lake, Tioga hotel
Modesto—Russell Kemp, 201 Eye
Monterey—Sonja Samiran, 2161 Fremont
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Gilberta Sommer, 1st & Ditmar
Pasadena—Max Flickinger, 293 N Euclid
Pomona—Gertrude Tuntland, 524 E
Redlands—Harriet Nicholls, 235 Nordina
Richmond—Wm Prints, 1108 Nevin
Riverside—Unity, 3645 Locust
Sacramento—John Hinkle, 1025 9th; Marjorie Staudenmaier, 4553 North ave
San Bernardino—Henry & Harriet Nicholls, 763 D st
San Diego—Wendell Mixson, Masonic temple
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Warren Kreml, 325 S Pine
San Jose—Lee Norment, 40 B S 1st
San Leandro—Barbara Lyon, 501 Joaquin
San Mateo—Cleo See, 34 2d ave
San Rafael—Helen Wade, 701 Mission
Santa Ana—C Leroy Tuntland, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 1118 Sonoma
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 5950 N Temple City blvd
Van Nuys—Rose Schneider, 13250 Chandler
Ventura—Wm Noonan, 2020 E Main
Vista—Gilberta Sommer, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Rosemary Williams, Woman's Clubhouse

COLORADO

Colorado Springs—Charles Neal, 317 E Boulder
Denver—Alice Benson, 1410 High
Grand Junction—Mabel Donaldson, 3205 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Merton Thorpe, 1 Walbridge rd

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, Burlington hotel; Ann Sandefer 601, 13NW

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Clearwater—Mary Powell, 15 S Osceola
Daytona Beach—Robert Kehoe, 213 Orange
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, 313 S Andrews; Elizabeth Turner, 235 SE 5 ave
Ft Myers—Ann Werner, 1200 Lafayette

Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, 1420 Tyler
Lakeland—Lucille Miller, 214 S Iowa
Lake Worth—Mary Kupferle, 628 No H
Miami—John Baughman, 412 NE 22d St
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Pompano Beach—Frances Jarrell, 5 NE 27 ave
Sanford—Josephine Stuckie, Perkins bldg
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S; Unity, 511 Prescott S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 1927 S Flagler
Winter Haven—Rae Vaughn, 401 Ave A NE

GEORGIA

Atlanta—Marie Guental, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Marie Guental, Hotel Lanier

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel
Bloomington—Arthur Tanner, Prairie at Monroe
Champaign—Viretta Sutherland, 212 W Hill
Chicago—Gladys Spalding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 S Cottage Grove
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Oak Park—Warren Meyer, 104 N Oak Park
Peoria—Eva Conover, 622 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

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Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Indianapolis—Charles Roth, 907 N Delaware

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Des Moines—Mildred Brown, 3118 Grand

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Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Charles Korfhage, 757 S Brook; Ruth Cox, 2907 Virginia

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New Orleans—Elois Echlin, 6966 Catina; Ruth Murphy, 3722 St Charles
Shreveport—Katheryn Jarvis, 721 College

MAINE

Portland—Grace Dickhaut, 93 High

MARYLAND

Baltimore—E Roy Feldt, Southern hotel

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Cambridge—Edna Titus, 881 Massachusetts
Worchester—Marjorie Russell, 554 Main

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Battle Creek—Kenneth Brabeau, 286 N Capitol
Bay City—Aelola James, N Jefferson at 9
Birmingham—Frank Glabach, 1128 W Maple
Detroit—Eric & Catherine Butterworth, 17505 2d blvd; Virginia Shipley, 608 Empire bldg; Lois Anderson, 146 Englewood; Estelle Palmer, 11714 Goodwin
E Lansing—Roxie Miller, 425 W Grand River
Flint—Gladys Clarke, 1201 Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Grosse Pte Woods—Eve Edeen, 20760 Mack
Jackson—Kenneth Brabeau, 1204½ Wildwood
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Hines, 2511 S Washington
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Unity, 70 Chamberlin
Royal Oak—Walfred Taurainen, 2500 Crooks
Wyandotte—Louise Theis, 2959 Biddle

MINNESOTA

Minneapolis—Eugene Sorflaten, 2300 Hennepin

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Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 1300 E Elm

St Joseph—Osla Jones, 1202 Felix
St Louis—Dale Batesole, Skinker & Forsyth; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Louise Lawrence, 4328 Easton

MONTANA

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Bozeman—Mary Wessell, Baxter hotel
Butte—Esther Lewis, 300 S Montana
Great Falls—Ann Winstead, 1023 2 ave S
Livingston—Mary Wessel, 322½ W Callender

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Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Fay Caswell, 847 N Center

NEW JERSEY

Ashbury Park—John Manola, 3d & Emory
Bergenfield—Esther Zimmerman, 262 S Washington
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, 20 Hill
Paterson—Louise Gerhold, YMCA 128 Ward
Ridgewood—Louise Gerhold, 365 S Maple
Trenton—Edith Berry, 489 W State

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Albuquerque—Mina Stevenson, 1219 Tijeras ave NW; Fred Martin, 112 San Pedro SE

NEW YORK

Buffalo—Lillian Matthews, 1243 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, Community church
Huntington—Adele Woodruff, RFD2, Woodbury rd
Ithaca—Howard Bradford, 436 N Geneva
New Rochelle—Ethel Nickelson, YMCA 175 Division
New York—J Sig Paulson, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Price
Syracuse—Howard Bradford, 110 Onondaga
Valley Stream—Stella Wrenn, 14 E Mineola
White Plains—Eleanor Drew, 254 Martin

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 2508 Market N
Cincinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl Anthony, Hotel Cleveland; Winifred Wilkinson, 3615 Euclid
Columbus—Joe Jones, 3563 Olentangy
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Mansfield—Carol Whipple, 388 Park ave W
Oberlin—Lu Dora Be Vier, 40 N Pleasant
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Unity, 152 High NE
Youngstown—Unity, 2928 Southern blvd

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 102 W Grand
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Grace Comley, 517 McCallie
Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

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Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 270 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Conner, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham

Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—LuVerne Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedey

Ottawa—May Duncan, Kings Daughters bldg, Laurier ave

London—Herbert Nicklin, YM-YWCA

Toronto—Mary & George Dunning, 173 Eglinton ave W

Vancouver—Ross Breakwell, 1605 W 1 ave

Windsor—Unity, 595 Victoria

Winnipeg—Unity, 356 Farby

ENGLAND

Easington Village—Thomas Merrington 11 Sea View, Co Durham

Kingston-on-Thames—Robert Sikking, Ashdown rd

London—Ruth Hacking, 6 Stranhop Terrace, W 2

Nr Whitstable—Oliver Hacking, 14 Rus sel dr, Swalecliffe, Kent

Sunderland—T Merrington, Co Durham

JAPAN

Tokyo—Shigeharu Uchida, Toshim Shinko Kaikan bldg, Ikebukuro

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finnish Maija Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, Brazi *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

You and Your Child

By Zelia M. Walters

"I know quite well how trying children can be," writes Zelia M. Walters in her book *You and Your Child*. "I also know that children can be helped out of these states and can be led to want to do right."

In this book one of Unity's most popular writers presents many practical ideas for giving children the Truth approach to life. "Prayer as a habit may seem somewhat mechanical thing in the early years," she tells us. "But even a small child can learn to pray. . . . If you foster this prayer habit through the years when he is small enough to kneel by your side, you may be sure it will go with him through times of doubt and distress."

Mrs. Walters deals with specific problems, but she does not attempt to lay down fixed rules, believing that each child should be treated as an individual. Her suggestions result from her long association with children in her home, in school, and in her welfare activities.

(*You and Your Child* is $2 a copy.)

UNITY BOOKS

For Beginners in Truth	Beginning Again	$2.0
	Be!	2.0
	Doctor Houston Speaking	2.0
	Favorite Unity Radio Talks	2.0
	God a Present Help	2.0
	God Is the Answer — *Dutch, English,* each	2.0
	Great Physician, The — *English, Spanish,* each	2.0
	How I Used Truth — *German, English, Greek, Swedish,* each	2.0
	How to Let God Help You	2.0
	Lessons in Truth — *English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2.0
	More Wonderful You, A	2.0
	Myrtle Fillmore's Healing Letters	2.0
	New Ways to Solve Old Problems	2.0
	Peace Begins at Home	2.0
	Practical Christianity for You	2.0
	Prove Me Now	2.0
	Special Methods for Attaining Spiritual Mastery	2.0
	Story of Unity, The	2.0
	Things to Be Remembered	2.0
	Unity Vegetarian Cookbook	2.0
	Whatsoever Ye Shall Ask	2.0
	You and Your Child — *French, English, each*	2.0
For Healing	Christian Healing — *German, English,* each	2.0
	Divine Remedies	2.0
	Jesus Christ Heals	2.0
	Truth Ideas of an M.D. — *Italian, German, English,* each	2.0
	You Can Be Healed — *Swedish, English,* each	2.0
For Prosperity	Both Riches and Honor — *French, English,* each	2.0
	Prayer in the Market Place	2.0
	Prosperity	2.0
	Prosperity's Ten Commandments	2.0
	Working with God	2.0
For Inspiration	Best-Loved Unity Poems	2.0
	Be of Good Courage	2.0
	God Never Fails	2.0
	Household of Faith, The	5.0
	Lovingly in the Hands of the Father	2.0
	Mightier than Circumstance	2.0
	Prayer Changes Things	2.0
	Sunlit Way, The	2.0
For Devotion	Effectual Prayer	2.0
	Holy Bible, American Standard Version	7.0
	Keep a True Lent	2.0
For Advanced Study	Atom-Smashing Power of Mind	2.0
	Christ Enthroned in Man	2.0
	Have We Lived Before?	2.0
	Know Thyself	2.0
	Let There Be Light	3.0
	Metaphysical Bible Dictionary	5.0
	Mysteries of Genesis	3.0
	Mysteries of John	2.0
	Selected Studies	2.0
	Talks on Truth	2.0
	Teach Us to Pray — *French, English,* each	2.0
	Twelve Powers of Man, The	2.0
	What Are You?	2.0
	Your Hope of Glory	3.0
For Children	Adventures of the Seven Spartans	2.0
	Barky's New Home	2.0
	Barky and His Friends	2.0
	Jet's Adventures	2.0
	Jet and the New Country	2.0
	Jet's Choice	2.0
	Story of Jesus, The	2.0

NEWS from UNITY

What About a Recession?

Has talk and appearances of a recession been bothering you? "Your success is unlimited," Catherine Thrower tells us. "*You* can prove there never has been and never will be a recession in God's sight."

Here is true inspiration and real, practical help in the true stories of a number of persons who made wonderful prosperity demonstrations in the face of unfavorable appearances through using Truth ideas.

"Your Success Is Unlimited," by Catherine Thrower, appears in the February issue of *Good Business,* along with such articles as these: "Anywhere in the World—It Works!" by Harald H. Promnel, telling how a man used Truth to set up a complete office operation in a country where he could not speak a word of the language; "Power in Reserve," by Bryan Dean, giving interesting facts about prayer. There are many more excellent and helpful articles and features.

Good Business is $2 a year.

Unity Greeting Booklets Now Fifteen Cents

With their cheery, uplifting messages and their beautiful colored covers Unity Greeting Booklets help many thousands of persons. Each year more Unity friends are finding them ideal to send for Easter, Christmas, birthdays, and other occasions.

All Unity Greeting Booklets are now 15 cents each, or eight for $1. You may either order the Easter Greeting Booklet assortment of eight, which is given on another back page of this issue, or request a free order form listing all of the Unity Greeting Booklets and make your own selection.

Pop-Up Valentines for Children

Children love to get valentines, and to make their own valentines for their friends. They will have lots of fun following the simple directions for making special pop-up valentines that appear in the February issue of *Wee Wisdom.*

Also in this same issue is the story "A Valentine Princess," by Lawrent Lee; the first installment of an exciting new serial, "Last Day in Egypt," by Sara O'Kelley; a special feature for Lincoln's birthday, "The Children's Statue," by Mary G. Brandt; and many other stories, poems, and regular features.

Each month *Wee Wisdom* brings fascinating stories that entertain children, while at the same time holding up for them high ideals that build character and make for successful, happy lives as they grow toward adulthood. The fortunate boy or girl who has the guidance of *Wee Wisdom* during his formative years has a sound basis on which to build his future.

The valentine issue of *Wee Wisdom* is an especially good one with which to introduce a subscription to some child you know. *Wee Wisdom* is $2 a year.

New Conroy Serial Starts This Month

Many young people have enjoyed the adventures of Paul Conroy and his family written by Alma Robison Higbee, each time they have appeared in Unity's magazine for teen-agers. The newest Conroy story begins this month in *Progress* (formerly *You)* magazine and is entitled "Paul Conroy Makes a New Friend."

In the first chapter, "An Old Acquaintance Returns," a boy named Ross Carlin, long a self-appointed enemy of Paul, has moved back to town and is determined to win the essay contest that Paul has entered.

"This time Conroy's going to get a run for his money," Ross says. "I worked on my entry for two weeks and, boy, I made it as good as I could! That guy irks me—he not only dates the cutest girl in town but he walks off with everything else in sight. Big shot!"

Paul also has problems at home, where his sister Lois becomes rebellious when her parents will not let her go to a dance at a nearby town; and even the twins are acting guilty about something. How Paul solves these problems makes for entertaining read-

g and teaches young people
luable lessons that will
elp them in their everyday
ves. A year's subscription
r *Progress* is $2.

Do Responsibilities Ever Get You Down?"

Has there ever been a time
your life when you felt
at you had reached your
west ebb—that there was
thing further you could do
help yourself out of your
fficulties? If there has, be
re to read the inspiring
ticle "Cast Your Burden!"
Edith Allison Kempher,
the February 22 issue of
Veekly Unity. In this article
e author presents what she
lls a "talisman prayer" to
e whenever your duties and
sponsibilities seem to be
tting you down.

Weekly Unity, the only
lult periodical that Unity
blishes on a weekly basis,
gularly brings the good
ws of Truth in action to al-
ost 200,000 persons. In ad-
tion to such inspiring ar-
cles as "Cast Your Burden!"
offers a column by Lowell
llmore (president of Unity
hool), a message from Si-
nt Unity, Bible lessons, let-
rs from readers, and other
luable inspirational fea-
res. *Weekly Unity* is $2 a
ar for fifty-two issues.

Coming Next Month in UNITY

Do such "demons" as fear, anger, jealousy, or other undesirable states of mind ever bother you?

Jesus showed no hesitancy about casting out demons wherever He found them, and Charles Fillmore shows us, in his article "Casting Out Demons," how we may cast out whatever demons may be bothering us.

"These 'demons,' " he tells us, "all these error states of mind, are first to be put out by speaking the word of authority to them." "The important lesson for us is that God has given to us power and authority, through Christ, over all errors in mind and body. . . . You are not subject to the demons of sin, sickness, or poverty when you enter into the consciousness of your Christ dominion, and command them to depart. You can cast out all these evils, you can cast out that weakness, you can cast out that ignorance, you can cast out that fear."

"Casting Out Demons" has brought important and vital help to many persons since it was first printed. Available in pamphlet form for many years, it will be reprinted next month in UNITY.

A New Adventure in Love

Do you feel that you need more love in your life?

"Your supply of love cannot be depleted," J. Sig Paulson tells us, "cannot be blocked, cannot be tampered with in any way, by any situation, person, or outer thing."

All of us need to feel loved and wanted, and Mr. Paulson's inspiring article "Adventure in Love," which appears in the February issue of *Daily Word,* can open up a whole new world for you.

"You are on the threshold of the greatest experience any man or woman can have," he promises. "You are ready to follow the way chosen by illumined souls throughout the ages . . . Today, regardless of your station in life, you are ready to resume your journey into the kingdom of God and to partake of the riches which that kingdom holds. . . . You will be strong, you will be healthy, you will be free, you will be rich, you will be happy, you will be at peace, you will inspire and bless all whose lives you touch."

This article, together with the daily lesson, prayer, and Bible verse, can help you to make this month the best month of your life. *Dai Word* is $2 a year.

Unity Records for Easter Inspiration

"Come Ye Apart Awhile —May Rowland's beloved r laxation drill is one of th most popular articles that h ever appeared in *Daily Wor* Here it is recorded in h own voice, with an attractiv accompanying booklet co taining the text. Made of ur breakable Vinylite, this lon play record is the ten-inc size, plays at 33⅓ r.p.m and is priced at $3.

Consecration of the Roo —In this re-recording from record made some thirt years ago, you can hear th voices of both the founde of Unity, Charles Fillmore i "The Consecration of th Room," and Myrtle Fillmor in "The Prayer of Faith. Made of unbreakable Viny lite, the record plays at 7 r.p.m. and is priced at $1.5

The Lord's Prayer—Charle Fillmore gives "The Lord' Prayer" on one side of thi record, while the reverse sid features an organ solo o "God Bless You Everyone, the theme of the "Unit Viewpoint" radio progra Made of unbreakable Viny lite, this record plays at 7 r.p.m. and is priced at $1.5

THE BEST EASTER GIFT FOR CHILDREN

Any of these colorful children's books will bring special joy to a child at Easter, and at the same time hold up high ideals of fair play and right living:

For Younger Children

Barky and His Friends, Barky's New Home—Two books of rhymed prose read-aloud stories about a little dog named Barky, by Georgia Tucker Smith. $2 each.

Thank You, God—A book of children's prayers (some in verse) by Bill and Bernard Martin, illustrated in full color. $2.

For Older Children

The Story of Jesus (new)—A book of Bible stories by Aylesa Forsee, especially appropriate for Easter, illustrated by Herbert Rudeen. Price, $2.

Jet's Adventures, Jet's Choice, Jet and the New Country—Three books by Bula Hahn telling the adventures of a pioneer boy and his family. Pen and ink drawings. $2 each.

Adventures of the Seven Spartans—Fascinating stories about the *Wee Wisdom* Spartan Club and its members, by Lawrent Lee. Price, $2.

Teach Me to Pray—A story and prayer for each day of the month, by Bill and Bernard Martin; illustrated in full color. Price, $2.

And remember *Wee Wisdom* magazine as an Easter gift. A year's subscription is $2 and brings 12 issues of fun and help.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

A New Unity Book
YOUR HOPE OF GLORY

Elizabeth Sand Turner's inspired interpretations of the Old Testament have thrilled many Unity friends in her book *Let There Be Light.* Now, Unity is especially proud to announce the publication of a companion volume on the four gospels, also by Elizabeth Sand Turner, entitled *Your Hope of Glory.*

This new book gives the Unity interpretation of the life and teachings of Jesus, as set forth in the four gospels. Its title is taken from Paul's statement to the Colossians, "Christ in you, the hope of glory." Charles Fillmore said of these words that they were the most important words in the world.

All the quotations contained in this new book *Your Hope of Glory,* with the exception of those taken from the Bible, come from Charles Fillmore's writings. Especially helpful is the chronological arrangement of the book, which covers the life of Jesus from His birth right down to His present-day place in our life and in the world.

Both a reading and teaching book, *Your Hope of Glory* is completely indexed and is larger in size than the standard Unity books. Priced at $3 a copy, this special new book is available from your local Unity center or direct from:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

NEW GREETING BOOKLET FOR EASTER

YOUR EASTER DAWN

This year's new Easter Greeting Booklet is entitled *Your Easter Dawn,* and contains inspiring short articles and poems by many well-known Unity authors. On its cover this new booklet bears a beautiful colored photograph of sunrise on a lake.

Unity Greeting Booklets are ideal to carry your Easter greetings to your friends, in place of the traditional greeting card. When you give these booklets for Easter, you are giving a real blessing that will last long after a greeting card would be forgotten. Here is the complete assortment of Unity Easter Greeting Booklets for this year:

Your Easter Dawn (new)
Daily Resurrections
Easter
An Easter Message for You
The Land Is Bright
The Spirit of Easter
This Is Your Easter
Your Easter Revelation

Pocket-sized and printed on good quality paper, each colorful Unity Greeting Booklet comes with an attractive Easter mailing envelope, ready to be addressed and mailed to your friends. These booklets are now priced at only 15 cents each, as are all the other Unity Greeting Booklets; eight assorted (your selection or ours) for $1. Send your order today, and be sure to have your booklets in plenty of time for mailing before Easter.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

PROSPERITY IS FOR YOU

True prosperity includes abundance of all good—health, happiness, and supply for every need. Unity's Prosperity Bank plan helps you to recognize God as the source of your supply, and plenty as your divine birthright.

The Bank itself has forty-nine gold stars around the edge. Each day as you bless your coin and deposit it in the Bank, you check off a star. Silent Unity prays with you for your success as you follow the Bank drill.

At the end of seven weeks, the amount saved may be used to pay for the UNITY subscriptions ($2 each subscription) you have ordered for friends on the coupon below. Their subscriptions begin at once, but you have seven weeks in which to save for them. Send for your Bank today, and let it lead you to prosperity.

Unity School of Christianity, Lee's Summit, Mo.

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ----------

Here is my order for three UNITY gift subscriptions at $2 each and a Bank in which to save the $6 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-2-59

MAKE LENT YOUR SPIRITUAL PREPARATION FOR EASTER

Easter is the greatest miracle the world has ever known. For us to appreciate the deepest meaning and significance of Easter and to get the most out of it, we need a time of spiritual preparation. The Lenten season is reserved each year as the time when we make this preparation.

The 1959 Unity Lenten Program

You are most cordially invited to take part in this year's observance of the Unity Lenten Program, from Ash Wednesday (February 11) to Easter Sunday (March 29). To join in this program with the thousands of other Unity friends who will be taking part, you follow a special plan of prayer and meditation, reading each day from your Bible and the book *Keep a True Lent.* The few minutes each day that you devote to this plan will bring you rich rewards of peace, encouragement, and inspiration.

The book *Keep a True Lent* contains a special lesson by Charles Fillmore for each day of the Lenten period. It also offers seventeen introductory chapters by Mr. Fillmore, plus interesting facts about the origin of Lent and the Unity belief about it.

The book *Keep a True Lent* is priced at only $1, up to February 11, when the program begins. (After February 11, *Keep a True Lent* will be $2 a copy.) With your copy you will receive without charge the booklet *The Lenten Guide,* which was written especially to accompany this book. (If you already have the book, Unity will be happy to send you the Guide free on request.)

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Radiance

R. H. Grenville

From still white stars above a lonely hill,
Or from a smile, glimpsed in a passing throng,
Or from a candle on a window sill,
Light radiates. It never can belong
To static things, for light is one with life
And love. Did not God's well-beloved say—
Even the Christ, serene amid earth's strife—
"I am the light"? Then let me fill each day
With radiance: the steady glow of faith
In God's great good and in His power to bless,
Heal, free, and prosper. Then shall every wraith
Of seeming wrong shrink into nothingness,
And everything around me grow more bright.
O Lord, make me a lantern for Thy light!